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Old age

THE

EVENING OF LIFE;

OR,

Meditations and Devotions for the Aged.

BY THE

REV. W. E. HEYGATE, M.A.,

AUTHOR OF "THE MANUAL: A BOOK OF DEVOTIONS FOR THE POOR," "CARE OF THE SOUL," "HOLY MATRIMONY," ETC.

EVENING IS AT HAND,
MAKE IT BRIGHT UNTO US.
AS DAY HAS ITS EVENING,
SO ALSO HAS LIFE;
THE EVEN OF LIFE IS AGE,
AGE HAS OVERTAKEN ME,
MAKE IT BRIGHT UNTO US.
BP. ANDREWES' *Order of Evening Prayer.*

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PREFACE.

No directions have been inserted before the Devotions, when to sit, stand, or kneel during them; because they have been prepared for the aged and infirm. It is trusted, however, that the reader will do what he can to worship God acceptably, according to the strength continued to him, for God's glory and his own sanctification.

The price of the book will prevent its being given away generally by the Clergy; but the Writer hopes that those of his brethren who can pardon its defects, and who on the whole think it may be useful, will keep some copies by them to lend from time to time to the aged and the failing. He ventures to suggest, that in such cases a promise should be obtained that the reader will use the Devotions fully and regularly: otherwise, it is to be feared, that this book will only be an instrument of self-deception to many, like ordinary hearing and reading of sermons; and that such persons will fancy that they have acted religiously, whilst they were being exhorted to do so, and that they have prepared themselves to die, when they were but intreated to commence a due preparation.

The Clergy will readily recognise the sources from which the Prayers are taken, and will perceive that they are chiefly drawn from the Manuals of honoured men who, since the Reformation, have witnessed by their writings, prayers, and lives, to the unbroken descent of the English Church, and to her substantial unity in faith and love with the Church of the Fathers.

A slight alteration has been made here and there in the wording of the accounts given of the death-beds of holy men: and in those of V. Bede and of S. Demetrius, somewhat has been omitted or changed, to suit an uncontroversial and devotional book, which ought not needlessly to excite prejudices which it cannot pause to remove.

The scarceness and slightness of such changes manifest that substantial unity of conduct and affection which appears in the last hours of the Sons of the Church, die where they would, and when they would; and seem to prove them children of one family, brethren beloved in the LORD. We cannot but observe how that all are humble, all hopeful, and many joyful; how that all die in the peace of the Church, soothed by her prayers, reposing in her faith, and desiring her offices, especially the viaticum of the last great journey through the valley of the shadow of death; by alms, or spiritual acts of charity, expressing their love to GOD and man; whilst some, whether before or after the Reformation, whether S. Anselm, or Richard Hooker, are lost in deep contemplation of celestial things.

These seem to be notes of a saintly death-bed, and they appear all along the banks of the stream which flows through the city of GOD. There is in medi-

tating on such scenes a repose from controversy and from alarm. They furnish us with the hope of deep rest on our own death-beds, if in our lives we have sought to follow those whose faith we inherit. It seems, when we are upon the confines of time, and are passing from it into eternity, that the things of time are lifted up like some cloud, and drift away, leaving a calm clear atmosphere, in which the Communion of Saints in CHRIST appears in a purer air; an atmosphere, from which disputes and difficulties, excess and want, are absent; and wherein it would seem that they hold and do nothing too much for sanctity and its peace, and they nothing too little, who live and die in the faith of the Creeds, and in union with the Head through His Body the Church; in Whom all ages meet; Who "to this end both died, and rose, and revived, that He might be LORD both of the dead and living."

SOUTHEND. *Septuagesima*, 1856.

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THE EVENING OF LIFE.

Chapter I.—OLD AGE.

A MEDITATION.

All things are passing away, and I with them. How little remains of what I once knew, and how changed is that little which is left. My parents are gone and their generation after them. My brothers, and sisters, and others whom I loved as my own self, are most of them departed, and I am become very lonely in the earth. My schoolfellows, with whom I played in the long summer evenings of youth, and with whom I braved the cold and the storms of winter, are scattered, or dead. This whole district is changed. I have seen the fathers or the grandfathers of my neighbours live in houses now occupied by their heirs: and strangers fill the mansions where I was once at home, and knew every doorway and path, as if it were my own. I pass through the churchyard, and as I do so, I leave the graves of my friends upon the right hand and upon the left. I look round in the Church. The old windows and piers and arches are there, but not the old faces. It is like a new land to me, so different are the people.

All those schemes and plans which were once agitated have died with their dying supporters; or have been

carried out and forgotten: and no one thinks who planned this good work, or who laboured for it. All those jealousies and strivings for power, those efforts of men to have their own will and their own way, those vain-glorious attempts at glitter and show are over. They are gone with their actors into the grave. Would that I had not entered into them, and that I had never been wroth, nor striven with my departed fellow men: for they, like myself, have to give an account. O my GOD, have mercy on us all.

I myself am changed—no one and nothing is more changed. My body is changed. My eyes are dim, my step feeble. I cannot do what I used to do. I try sometimes, and with a sigh confess that I am not what I was.

Why is it that I think no flowers nor fruits so sweet as those of my youth? Partly from love of the past, but partly also because my senses are grown dull. It is as when men travel rapidly, the land seems to move past them, but yet it changes not. It is they that move, and pass, and change.[1] Thus, not the sweet flowers and fruits have altered, but I am altered.

My mind also is changed. I cannot read and understand as once I did. My memory fails. Things trouble me which I once despised. I am changed and changing within and without.

My property indeed is not passing away, but I am passing from it. These goods, which I have gathered round me during long years of care and toil; these for which I have neglected my GOD, my neighbour, and my soul; these for which I have sinned must be left behind me; and to whom? Shall I say they will remain with my heirs, and therefore my toil is not thrown away? But how can I tell this? How few sons keep that which their fathers earned; or if the property remains to the second generation, it very

[1] Lodoici Granatensis Exerc.

seldom reaches the third. And surely it would have been a better and a safer legacy, to have given the example of a devout life, and that most sure of all inheritances of which the Psalmist speaks:—"Saw I never the righteous forsaken." Yea, even those little things which I prize will go to others. My chair, my books, and whatever I love through long use will be put away with me, and will with me be forgotten. Others will till my land, dwell in my house, sit in my seat, and walk by my grave without a thought. All I have done, and I who did it shall be forgotten and pass away like a stranger that tarrieth but a day, like smoke in the sky, like an arrow or a bird through the air. O how true is the sentence—"The days of man are but as grass; for he flourisheth as a flower of the field. For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more."[1]

Is there then nothing certain, nothing abiding, nothing which shall not pass away? The Psalm replies to me.[2]

"My days are gone like a shadow; and I am withered like grass. But Thou, O LORD, shalt endure for ever."

"They," the things of time, "shall perish, but Thou shalt endure; they all shall wax old as doth a garment, and as a vesture shalt Thou change them, and they shall be changed: but Thou art the same and Thy years shall not fail."

And another Scripture answers again, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."[3] GOD is by Nature Eternal. He cannot pass away. And I by gift am everlasting. I cannot pass away from being, from feeling, from joy or woe, when I leave this world. And what I have done and been must go with me; my "works follow" me:

[1] Ps. ciii. 15, 16. [2] Ps. cii. 11, 12, 26, 27. [3] Dan. xii. 2.

they pass not away in their effects, but are everlasting also in their fruits. I shall go hence, but only from one life to another. I shall be forgotten, but I can never forget. I can never cease to be, and never cease to feel; and I go before Him Who ever was, and will be; or rather Who *is* eternally, and everything depends upon His favour, Who must be my Eternal loss or gain.

Oh what then, oh what have I been doing all these long years? Why have I joyed, or sorrowed, or toiled, or watched, or planned, or loved, or feared, or hated, for any other purpose than to ensure His love, Whom I, an undying being, must for ever lose, and by losing suffer beyond all word and thought; or for ever possess as my infinite and unspeakable Bliss?

Devotions to be used in private after reading this Chapter.

LORD, have mercy upon me.
CHRIST, have mercy upon me.
LORD, have mercy upon me.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Psalm xxxix.

I said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, Thou hast made my days as it were a span long: and mine age is even as nothing in respect of Thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly, my hope is even in Thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was Thy doing.

Take Thy plague away from me: I am even consumed by the means of Thy heavy hand.

When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with Thine ears consider my calling: hold not Thy peace at my tears.

For I am a stranger with Thee: and a sojourner, as all my fathers were.

Oh spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, &c.

As it was in the beginning, &c.

Ecclesiastes i.

The words of the Preacher, the son of David, king of Jerusalem. Vanity of vanities, saith the Preacher,

vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. There is no remembrance of former things, neither shall there be any remembrance of things that are to come with those that shall come after. I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight; and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

Wisdom of Solomon, v. 8—16.

What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasted by; and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found; or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through; even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to show; but were consumed in our own wickedness. For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore; their reward is also with the LORD, and the care of them is with the MOST HIGH. Therefore shall they receive a glorious kingdom, and a beautiful crown from the LORD's hand; for with His right hand shall He cover them, and with His arm shall He protect them.

Prayer.

The even of life is age,
age has overtaken me,
make it bright unto us.
Cast me not away in the time of age;

Forsake me not when my strength faileth me.
Even to my old age be Thou He,
and even to hoar hairs carry me;
do Thou make, do Thou bear,
do Thou carry and deliver me.
Abide with me, LORD,
for it is towards evening,
and the day is far spent
of this fretful life.
Let Thy strength be made perfect
in my weakness.

Day is fled and gone,
life too is going,
this lifeless life.
Night cometh,
and cometh death,
the deathless death.
Near as is the end of day,
so too the end of life.
We then also remembering it,
beseech of Thee
for the close of our life,
that Thou wouldst direct it in peace,
Christian, acceptable,
sinless, shameless,
and, if it please Thee, painless,
LORD, O LORD,
gathering us together
under the feet of Thine elect,
when Thou wilt, and as Thou wilt,
only without shame and sin.
Remember we the days of darkness,
for they shall be many,
lest we be cast into outer darkness.
Remember we to outstrip the night,
doing some good thing.
Near is judgment;—

a good and acceptable answer
at the dreadful and fearful judgment seat
of JESUS CHRIST
Vouchsafe to us, O LORD.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST. Amen.

CHAPTER II.—DEATH.

DEATH has passed upon all, for all have sinned. The sin of Adam, and our own sins weigh upon us, and we must die.

This union of sin and death is a chief cause of the terror which has always held men in bondage. All nations have agreed in regarding a corpse as a defilement. No priest might touch the dead, who were buried outside the house, and even without the city.

Nature herself teaches the same lesson. All that is fair, all that is mighty, all that we love disappears under the hand of death, and only loathsomeness remains. We cannot bear the presence of our dearest and most beloved, but cast them forth. Even the weeping sister says, "LORD, by this time he stinketh."

And the dead body is the very image of the dead soul. The eye no longer sees; nor does the ear hear. The hand is powerless; and the foot is without motion. All those powers by which men show themselves lords of creation are either extinct or sealed up: And why? Because the soul has left the body.

And what is this but the figure of that desertion of man by GOD, in punishment for man's forsaking of his

Maker, by which division from Him, who is our Life, comes all this misery. "For if sin had not gone before, doubtless death would not have followed. Death then of the body also followed, but death of the soul preceded. The death of the soul went first by deserting God, and the death of the body followed by the desertion of the soul: In the one case the soul deserted of its own will, in the other it has been compelled to leave against its will."[1]

Even the righteous have feared death. Abraham feared it, and denied Sarah. Hezekiah feared it, and prayed with great lamentations to be spared. The fear of death has kept all mankind subject to bondage.

The act of dying is most bitter. Not only must we shut our eyes to our old abode, and the faces of those we love—not only must we suffer great pain or weakness in our last hours—but we must endure that fearful wrench and rending of the soul from the body which takes place at death. God has united the soul and the body together in a mystery. We know that our bodies are figures of Christ's Body, the Church; and as the Holy Spirit is the life of the Church, so our souls quicken our mortal bodies. The Church was formed by the Incarnation, by which God dwelling in our dead nature gave it life; so that the union of God and Man in the Lord Jesus is like unto the union of our souls and bodies. The two unions resemble each other, and the greater consecrates the less. To dissolve this marriage then of body and soul is unholy and unnatural. Sin only did it. It is a violence, and grief, and hurt for a man to be rent in twain; and although men may be resigned to death none can love it, in itself. In itself death must be hateful.

To the Chief Apostle death was bitter, although the fruit of death is sweet;[2] and perhaps that fear of death as a violence, and as being a likeness to sin and a fruit of

[1] S. Aug. Serm. 173, sec. 2. [2] Ibid. 299, s. 8.

it, was part of the bitter cup of Passion which our Saviour drained for us ;[1] as has been said.

"The Lord consoles concerning this, taking the form of our infirmity on Himself, and saying, 'My soul is heavy even unto death.' Thence were the Martyrs great because they endured the most hard roughness of bitter death."

Now if death is hard to saints, what must it not be to sinners ?

For how often do men transgress, and suffer pain, in order to escape death. Yea, they steal and slay, and there is no crime which they do not commit in order to put off the day of death, which still comes speedily, and daily draws nearer and nearer. They make more sure of Hell, and double its torments for ever, that they may put it off but a few years longer.

This is indeed from fear of judgment, as well as of the sorrow of dying. And here again is death most terrible, because that after it is no repentance. Now we must be saved, or never. "The night cometh when no man can work." "The day of death assigns each man to his dwelling."[2]

What is beyond the grave who knoweth ? The mysteries between death and judgment none have searched out. Eight persons like ourselves have been restored to life, but their lips were sealed. No one of them hath told us what he saw, and heard, and felt in that land of awe. The first glimpse of eternity, and of the world of spirits, the very thought of it makes the heart to fail, and the knees to shake.

And there are perils in the very act of dying. All faith may fail, and clouds of despair may come across the spirit and make it dark as night ; and Satan may prevail. For then our old sins may rise up like hideous phantoms before the soul ; or like devils, even as they

[1] S. Aug. Serm. 297, s. 3.
[2] S. John ix. 4. S. Cyp. De Morte.

were, and may drive us into the unbelief and despair of Judas. Else why should we pray, as we are taught, "In the hour of death, Good Lord, deliver us," and "Suffer us not in our last hour for any pains of death to fall from Thee."

Thus speaks one of the fathers of English history.

"I knew a brother myself, would to God I had not known him, whose name I could mention if it were necessary, and who resided in a noble monastery, but lived himself ignobly. He was frequently reproved by the brethren and elders of the place, and admonished to adopt a more regular life; and though he would not give ear unto them, he was long patiently borne with by them. . . . He falling sick, and being reduced to extremity, called the brethren, and with much lamentation, and like one damned, began to tell them that he saw hell open, and Satan at the bottom thereof; as also Caiaphas, with the others that slew our Lord, by Him delivered up to avenging flames. 'In whose neighbourhood,' said he, 'I see a place of eternal perdition provided for me, miserable wretch.' The brothers, hearing these words, began seriously to exhort him, that he should repent even then, whilst he was in the flesh. He answered in despair, 'I have no time now to change my course of life, when I have myself seen my judgment passed.' Whilst uttering these words, he died, without having received the saving viaticum."[1]

O how fearful then is death, painful and bitter, and full of perils; which, if it be not the gate of life, is the door of hell itself! Who shall say that he does not fear death, unless his repentance is complete, and his pardon sealed?

Who shall make light of death, and boast himself before the battle? The Apostle indeed says, "O grave, where is thy victory?" but he speaks for those who are

[1] Bede's Ecclesiastical History, Book v. chap. xiv., translated by J. A. Giles, D.C.L.

children of the Resurrection. He says, "I desire to depart;" but he was departing to CHRIST.

Let us fear death exceedingly, until we have drawn the sting, which is sin; fear nothing so greatly, nothing so constantly, unless it be Judgment and Hell, to which death conducts all who are not "found in CHRIST."

Devotions.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

Our FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Psalm CXXX.

Out of the deep have I called unto Thee, O LORD: LORD, hear my voice.

Oh let Thine ears consider well: the voice of my complaint.

If Thou, Lord, wilt be extreme to mark what is done amiss: O LORD, who may abide it?

For there is mercy with Thee: therefore shalt Thou be feared.

I look for the LORD; my soul doth wait for Him: in His word is my trust.

My soul fleeth unto the LORD: before the morning watch, I say, before the morning watch.

O Israel, trust in the LORD, for with the LORD there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel: from all his sins.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Psalm cxliii.

Hear my prayer, O LORD, and consider my desire: hearken unto me for Thy truth and righteousness' sake.

And enter not into judgment with Thy servant: for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me: and my heart within me is desolate.

Yet do I remember the time past; I muse upon all Thy works: yea, I exercise myself in the works of Thy hands.

I stretch forth my hands unto Thee: my soul gaspeth unto Thee as a thirsty land.

Hear me, O LORD, and that soon, for my spirit waxeth faint: hide not Thy face from me, lest I be like unto them that go down into the pit.

Oh let me hear Thy loving-kindness betimes in the morning, for in Thee is my trust: show Thou me the way that I should walk in, for I lift up my soul unto Thee.

Deliver me, O LORD, from mine enemies: for I flee unto Thee to hide me.

Teach me to do the thing that pleaseth Thee, for Thou art my GOD: let Thy loving SPIRIT lead me forth into the land of righteousness.

Quicken me, O LORD, for Thy Name's sake: and for Thy righteousness' sake bring my soul out of trouble.

And of Thy goodness slay mine enemies: and destroy all them that vex my soul; for I am Thy servant.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Jeremiah xiii. 15—18.

Hear ye, and give ear; be not proud: for the LORD hath spoken. Give glory to the LORD your GOD, before He cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, He turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive. Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory.

S. Luke xvi. 19—31.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray

thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Prayers.

In the hour of death and in the day of judgment,
Good LORD, deliver me.

May it please Thee, O LORD, by the influence of Thy divine grace upon my stony heart, to dissolve the same into a flood of tears, and to fill me with a holy fear and saving terror, that I may perform all the sacred acts and offices of true repentance, unto the remission of all my sins, through the merits and mediation of JESUS CHRIST, Thy SON our LORD. Amen.

Let the tenderness of my conscience and the SPIRIT of GOD call to mind my sins, that they may be confessed and repented of. Let Thy mighty grace draw out from my soul every sort of bitterness, lest the remains of the old man be accursed with the reserves of Thy wrath: but in the union of the Holy JESUS, and in the charities of GOD and of the world, and the communion of all the Saints, let me die, through JESUS CHRIST my SAVIOUR. Amen.

Defiled with sins, and naked of good deeds, I that am the meat of worms cry vehemently in spirit. Cast not Thy wretch away from Thy Face. Place me not on Thy left hand, Who with Thy hands didst fashion me, but give rest unto my soul, for Thy great mercy's sake, O LORD. Amen.

O holy and most gracious SAVIOUR JESUS, I humbly commit myself into Thy most merciful hands. Defend me in the hour of death from the violence and malice of my ghostly enemies, and drive far from me all the Spirits of darkness. Amen.

Grant that I may never sleep in sin or death eternal, but that I may have my part in the first Resurrection, and that the second death may not prevail over me. Amen.

Oh spare me a little that I may recover my strength before I go hence and be no more seen. Amen.

Glory be to the FATHER, &c.

CHAPTER III.—JUDGMENT.

WHOEVER thou art thou must die, and that soon: "It is appointed unto men once to die, but after this, the Judgment." Thy soul must be judged, thy mind must be judged, thy body must be judged, even thy whole self; for these make up the man. These all should be "preserved blameless unto the coming of our LORD JESUS CHRIST."[1] GOD trieth "the very heart and reins," is a "discerner of the thoughts," and calls all men to account for the "deeds done in the body."

Thou hast lived many years, and hast sinned with the members of thy body, the desires of thy heart, the powers of thy mind. Canst thou count thy sins, the sins even of one member? Canst thou say how often thou hast incurred wrath under this one law: "For every idle word that men shall speak they shall give

[1] 1 Thess. v. 23.

account thereof in the day of judgment." Thy sins are more in number than the hairs of thy head, than the sands of the sea, than the stars of heaven. Whither wilt thou turn?

Turn not at any rate to false excuses, and vain fancies which cannot save thee. Say not, GOD will not judge so minutely. He hath said that He will bring every work into judgment.[1] It may seem to thee that such a judgment would occupy eternity, but thou art blind, and cannot see afar off.

In dreams that which appears to be a long state of suffering or joy is felt in a few moments of time. Men awake, having slept but for a minute, and they think that it was hours. So quick is thought.

It is said that drowning men sometimes see all their past life as in an instant.

Consider how swift thought is, even now whilst it is hindered by the body. In one moment thou mayest be in India in thy thoughts; and in another, here.

Think now of one of thy early sins, which cleaves to thy conscience. Behold, whilst thou hast read these words, all the scene of it has come before thee, the very place, and all the circumstances of the deed.

That which we have said or done is stored up in our memory. Sometimes illness, sometimes some grief or joy, brings to mind things which we thought we had forgotten. They were stored up in the treasury of our minds, but we could not open it.

Now then, thou canst imagine, in a faint manner truly, but in a manner sufficient to awaken thee, how, in an instant, as with a flash of lightning, GOD's judgment will reveal thee to thyself, and open all thy sins. Look along the whole line of sin and judgment, and see how surely the one succeeds the other. At noon Adam sinned, and in the evening was exposed, judged, and cast forth, with the sentence of death in his members. All the world save eight souls perished in the

[1] Eccles. xii. 14.

flood: none were spared but Noah and his family. The cities of the plain were warned, visited, condemned, and the smoke of the country went up as from a furnace; not one soul saved. Remember the ocean of wrath which buried Pharaoh and his army. Remember the pit which swallowed up Dathan, and the fire which consumed Korah. Remember how GOD discerned the one sin of the one sinner, Achan, in the midst of all the host. Remember the nations of Canaan cut off by the sword of Israel. Remember the end of Judas, Pilate, Herod, and the Jews; and learn to dread GOD's sure and fearful punishment. He will not turn aside. He will judge the world. Oh awful hour when the throne is set, and the ten thousand saints are assembled around it, and the books are opened, and men are judged out of those things which are written in the books.

"Fearful is that court of judgment, terrible that tribunal, full of fear that reckoning, a river of fire rolls along. A brother doth not redeem; shall man redeem? Remember the things told in the Gospel, the angels running round, the bride-chamber being shut, the lamps extinguished, the spirits dragging into the flames. Think of this also, that if a secret act of any of us were brought into the midst this day before the Church only, how would not a man have prayed to have perished rather, and that the earth had parted asunder for him, than that he should have so many witnesses of his wickedness. What then shall we suffer when all things are brought into the midst before all the world in such a theatre bright and manifest, whilst both those known to us, and those unknown, behold all things?"[1] "Think not the judgment small, O man, even without punishment, to be condemned before so many. Do we not prefer to die often than to be condemned by our friends? Let us strive then earnestly, brethren, that GOD condemn us not; Who hath no need of inquiry or of proofs for condemnation. Say not, I committed fornication in the

[1] S. Chrys. in Rom. Hom. 5.

night, or practised magic, or committed any other deed, and no man was there. From thine own conscience thou shalt be judged; thy thoughts meanwhile accusing or else excusing one another in the day when God shall judge the secrets of men. The fearful countenance of the Judge compels thee to speak the truth, and still more, if thou speakest not, convicts thee: for thou wilt rise clothed in thine own sins or righteousness."[1]

Thus the holy Fathers expound the Scriptures, and thou feelest that their words are true; for if now thou findest it hard to confess thy sin, and art easily ashamed before men, and ready to invent all manner of excuses in order to escape blame; how wilt thou endure the overwhelming shame and reproach which will come upon thee in that day, when not one sin, but all thy sins, are laid bare before, not thy neighbour, but thy God, and the holy angels, and saints and all mankind?

And that awful saying that we shall be clothed with our own actions as with a garment, and carry our own conviction with us, is also true. For as the murderer is accused by himself, when he holds the bleeding sword in his hand, so shall sinners awaking with sinful souls and bodies be self-condemned. For every act imprints itself upon a man, and gives him a character which abides. A body full of lusts, or a soul full of worldly affections, and anger, and pride, is a book in which each sin has become a word, and in which a man may be read through and through. Like criminals caught in the very act will be those men who have to die and rise again with corrupted souls and bodies. They need but to be seen, and to see themselves. They are their own condemnation.

Oh awful words of the prophet—"The Ancient of Days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne

[1] S. Cyril. Hierosol. Cat. xv.

was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."[1]

If the man in the parable was speechless, how much more wilt thou be when thou standest in such a Presence! All false excuses will melt away. They will be broken reeds, and the thought of them will pierce not thy hand, but thy soul. Then wilt thou see that thou couldest have done many righteous acts and left undone countless iniquities, which now thou sayest cannot be helped. Then wilt thou see things in their true light.

Even now when thou lookest back upon thy youth thou seest many follies of which thou once wast proud. Thou hast already begun to judge thyself. Hereafter thou shalt condemn thy present life,—thy whole life. Thy good deeds will melt away into small compass, as their false motives appear, and the evil tempers which attended them, and their great scarceness: but thy sins will swell up and up and become a mountain of iniquity.

Listen and hear how falsely men number their sins and righteous deeds until they die. The same historian, at whose words thou didst tremble a short time past, thus writes:—"In the reign of Coenred, who succeeded Ethelred, there was a layman in a military appointment, no less acceptable to the king for his worldly industry, than displeasing to him for his private neglect of himself. The king often admonished him to confess and amend, and to forsake his wicked courses, before he should lose all time for repentance and amendment by a sudden death. Though frequently warned, he despised the words of salvation, and promised he would do penance at some future time. In the meantime, falling sick, he was confined to his bed, and began to feel very severe pains. The king coming

[1] Dan. vii. 9, 10.

to him (for he loved the man), earnestly exhorted him, even then, before death, to repent of his offences. He answered, 'He would not then confess his sins, but would do it when he was recovered of his sickness, lest his companions should upbraid him of having done that for fear of death, which he had refused to do in health.' He thought he then spoke very bravely, but it afterwards appeared that he had been miserably deluded by the wiles of the devil.

"The distemper still increasing, when the king came again to visit and instruct him, he cried out with a lamentable voice, 'What will you have now? What are ye come for? for you can no longer do me any good.' The king answered, 'Do not talk so; behave yourself like a man in his right mind.' 'I am not mad,' replied he, 'but I have now all the guilt of my wicked conscience before my eyes.' 'What is the meaning of that?' rejoined the king. 'Not long since,' said he, 'there came into this room two most beautiful youths, and sat down by me, the one at my head, and the other at my feet. One of them produced a very small and most curious book, and gave it me to read; looking into it, I there found all the good actions I had ever done in my life written down, and they were very few and inconsiderable. They took back the book and said nothing to me. Then, on a sudden, appeared an army of wicked and deformed spirits, encompassing this house without and filling it within. Then he, who, by the blackness of his dismal face, and his sitting above the rest, seemed to be the chief of them, taking out a book horrid to behold, of a prodigious size, and of almost insupportable weight, commanded one of his followers to bring it to me to read. Having read it I found therein most plainly written in black characters, all the crimes I ever committed, not only in word and deed, but even in the least thought.' . . . . Thus talked that wretch in despair, and died soon after."[1]

Consider this also,—"The Son of Man will here be

[1] Bede's Eccl. Hist. lib. v. cap. xiii.

Judge. Here that Form will judge which was judged. Hear and understand: The prophet had already said, 'They shall look on Him Whom they have pierced.' They shall see the very Form which they wounded with the spear.'"[1] Full of hope, full of joy shall this sight be to the saved. Lo! their very Judge is their Redeemer: but oh how full of terror to the sinner! Behold his very Saviour has become his Judge.

Then will be seen the wounds which might have saved; the crucified Body which might have been an Atonement; then, every proof of saving love shall appear, even the crucified JESUS Himself. But to those who have not been converted by His Cross, and by the wounds which He endured thereon, all these things will turn to condemnation. Behold, the impenitent are the true Jews. It is they who crucified CHRIST. They will look on Him Whom they pierced, and Who will have come at last to judge those who would not be saved; to beat with many stripes those whom His scourging profited not; to put to endless shame the sinner who was not healed by the shame of JESUS; to inflict the undying thirst on those whose hearts remained untouched by the dying thirst of JESUS. "Who may abide the day of His coming? and who shall stand when He appeareth?" "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of Hosts, that it shall leave them neither root nor branch."[2]

Devotions.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

[1] S. Aug. Serm. 127, sec. 10. [2] Mal. iii. 2; iv. 1.

Our FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Remember not, LORD, our iniquities, nor the iniquities of our forefathers: Spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy precious Blood, and be not angry with us for ever. In the hour of death and in the day of judgment,

Good LORD, deliver me.

Psalm l.

The LORD, even the Most Mighty GOD, hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

Out of Sion hath GOD appeared: in perfect beauty.

Our GOD shall come, and shall not keep silence: there shall go before Him a consuming fire, and a mighty tempest shall be stirred up round about Him.

He shall call the heaven from above: and the earth, that He may judge His people.

Gather My saints together unto Me: those that have made a covenant with Me with sacrifice.

And the heaven shall declare His righteousness: for GOD is Judge Himself.

Hear, O My people, and I will speak: I Myself will testify against thee, O Israel; for I am GOD, even thy GOD.

I will not reprove thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before Me.

I will take no bullock out of thine house: nor he-goat out of thy folds.

For all the beasts of the forest are Mine: and so are the cattle upon a thousand hills.

I know all the fowls upon the mountains: and the wild beasts of the field are in My sight.

If I be hungry, I will not tell thee: for the whole world is Mine, and all that is therein.

Thinkest thou that I will eat bulls' flesh: and drink the blood of goats?

Offer unto GOD thanksgiving: and pay thy vows unto the Most Highest.

And call upon Me in the time of trouble: so will I hear thee, and thou shalt praise Me.

But unto the ungodly said GOD: Why dost thou preach My laws, and takest My covenant in thy mouth;

Whereas thou hatest to be reformed: and hast cast My words behind thee?

When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

Thou satest, and spakest against thy brother: yea, and hast slandered thine own mother's son.

These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself: but I will reprove thee, and set before thee the things that thou hast done.

Oh consider this, ye that forget GOD: lest I pluck you away, and there be none to deliver you.

Whoso offereth Me thanks and praise, he honoureth Me: and to him that ordereth his conversation right will I show the salvation of GOD.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Isaiah ii.

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass

in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the GOD of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD. Therefore Thou hast forsaken Thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots; their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant

pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

Isaiah xxxiii.

Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. O LORD, be gracious unto us; we have waited for Thee: be Thou their arm every morning, our salvation also in the time of trouble. At the noise of the tumult the people fled; at the lifting up of Thyself the nations were scattered. And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall He run upon them. The LORD is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure. Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth:

he hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits. Now will I rise, saith the LORD; now will I be exalted; now will I lift up Myself. Ye shall conceive chaff, ye shall bring forth stubble; your breath, as fire, shall devour you. And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire. Hear, ye that are far off, what I have done; and, ye that are near, acknowledge My might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty, they shall behold the land that is very far off. Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers? Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars; neither shall gallant ship pass thereby. For the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King; He will save us. Thy

acklings are loosed; they could not well strengthen heir mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick: the people hat dwell therein shall be forgiven their iniquity.

S. Matthew XXV.

Then shall the kingdom of heaven be likened unto en virgins, which took their lamps, and went forth to neet the bridegroom. And five of them were wise, nd five were foolish. They that were foolish took their amps, and took no oil with them: but the wise took oil n their vessels with their lamps. While the bride-groom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those vir-gins arose, and trimmed their lamps. And the foolish aid unto the wise, Give us of your oil; for our lamps re gone out. But the wise answered, saying, Not so; est there be not enough for us and you: but go ye ather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and hey that were ready went in with him to the marriage: nd the door was shut. Afterward came also the other irgins, saying, LORD, LORD, open to us. But he nswered and said, Verily I say unto you, I know you ot. Watch, therefore, for ye know neither the day or the hour wherein the Son of Man cometh. For he kingdom of heaven is as a man travelling into a far ountry, who called his own servants, and delivered nto them his goods. And unto one he gave five alents, to another two, and to another one; to every an according to his several ability; and straightway ook his journey. Then he that had received the five alents went and traded with the same, and made them ther five talents. And likewise he that had received wo, he also gained other two. But he that had received

one went and digged in the earth, and hid his lord's money. After a long time the lord of these servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right

hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My FATHER, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, LORD, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, LORD, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Hymn.

Day of wrath! O day of mourning!
See once more the Cross returning—
Heav'n and earth in ashes burning!

O what fear man's bosom rendeth,
When from Heaven the Judge descendeth,
On whose sentence all dependeth.

Lo, the Book, exactly worded!
Wherein all hath been recorded;
Thence shall judgment be awarded.

What shall I, frail man, be pleading?
Who for me be interceding?
When the just are mercy needing.

King of Majesty tremendous,
Who dost free salvation send us,
Fount of pity! then befriend us.

Think, kind JESU, my salvation,
Caused Thy wondrous Incarnation;
Leave me not to reprobation.

Faint and weary Thou hast sought me,
On the Cross of suffering bought me;
Shall such grace be vainly brought me?

Guilty now I pour my moaning,
All my shame with anguish owning;
Spare, O GOD, Thy suppliant groaning.

Ah that Day of tears and mourning!
From the dust of earth returning,
Man for judgment must prepare him.
Spare, O LORD, in mercy spare him.
O Thou most gracious JESU, LORD,
To us eternal rest afford. Amen.

Prayer.

GOD, Thou knowest my foolishness,
and my faults are not hid from Thee.
Woe is me!
that I did not reverence nor dread
the incomprehensibleness of the Glory,
the tremendous Power,
the awfulness of the Presence,
the exquisite Justice,
the admirable Goodness.
How have I been drawn away by mine own lusts!
how have I hated reproof!
and have not obeyed the voice of my teachers!

Behold, O LORD,
that fearfulness and trembling are come upon me,
and the fear of death hath fallen upon me!
What fear, what terror, what trembling,
what agony, what extremity have I yet to see;
What confusion will seize me!
How terrible is Thy judgment-seat, O GOD!
when the thrones are set and the angels in presence,
and men brought in and the books opened,
and the works investigated,
and the thoughts scrutinized,
and the hidden things of darkness made known:
What will be the judgment against me?
when there is the Incorruptible Judge,
and the tremendous Tribunal,
and the excuseless defence,
and the irrefragable accusation,
nd the fearful punishment, and the eternal Gehenna,
and the pitiless angels, and the open hell-mouth.
Behold, LORD, that I sentence myself
to punishment everlasting,
Yea, and all the miseries of this world.
From Thee, O LORD, I have merited death, from Thee,
the Just One;
ut yet to Thee, O LORD, I appeal, to Thee, the Merciful One;
rom the tribunal of Justice, to the Mercy-seat of Grace.
Permit, O LORD, this appeal:
if Thou dost not, I perish.
Behold me, LORD, self-condemned;
Behold, LORD, and enter not into judgment
with Thy servant.
And now, LORD,
I humble myself under Thy mighty hand.
I bend to Thee, O LORD, my knees,
I fall on my face to the earth.
I stretch forth my hands unto Thee;

I smite my breast, I smite on my thigh.
Out of the deep my soul crieth unto Thee,
as a thirsty land;
and all my bones,
and all that is within me.
LORD, hear my voice.

CHAPTER IV.—HELL.

HELL is eternal. Let none deceive thee, saying, GOD punishes for a time. After this world there is no time. Time is but the measuring out by things finite and perishable of a portion of eternity. It is like a cup-full of water taken out of the ocean. Beyond it there are no limits, no joys or sorrows for a time, because time is "no more."

Time is but that portion of eternity in which mankind is born, and grows for an eternal Heaven or Hell. The time of the earth, and of the whole race of man is short, but our own time is far shorter; just these few years, or days, or moments rather, and no more. As in them, by GOD's grace, we can win Heaven, and Heaven is eternal; so in them we can merit an eternal Hell. If in them we can become "meet for the inheritance of the saints in light;" in them also we can become unfit for GOD's Presence, and ready for that place "which is prepared for the devil and his angels."

Think not then that a short sin must have a short punishment, and that because a crime is instantaneous, it cannot earn eternal judgment. For here thou seest nothing to encourage such a thought. Here one blow makes a murderer, and that one blow brings a punishment which occupies all time; and is as long as this state of

ings in which we live; as long as man can make it; r it deprives the murderer of all life.[1] Adam's sin cupied but a moment, and behold it extended to the d of the world. Consider conscience. Does conience ever cease to reproach? If a man had slain s father, although none knew it, could he ever be ppy here on earth? Would not his punishment be figure of eternal wrath, extending as far as his being, re on earth, extends?

This is the very misery of Hell, even its hopelessss. Here we can endure poverty, shame, hunger, cold, liction, the knife of the surgeon, the instruments of e torturer, for we have hope; we know that it is but r a time, and that a short time; the shorter the more e suffer. But who shall endure without hope? ffering without hope, sanctifies not; nor can anying sanctify in Hell. Suffering without hope rages, fills with vain anger, and weak malice.

Thou knowest how many prisoners of war refuse to ve any promise because they cannot bear to be thout hope of escape; and those who do pledge emselves look anxiously for peace. But what if there endless war between Heaven and Hell? and Heaven the foe? What if thine own country refuse to mit thee again? And this despair and rage will ake the lost to be their own Hell. The strife of ssions is misery. Sin is misery. The lost are a rning flame within.

Not that this is all the horror and all the agony of ell. Thou shalt arise with thy body, a body of shame, not a body of glory, a body of corruption; a body of ring death.

Who shall say what sufferings the lost may not dure? If God now purges His elect by agony, how ll He not punish the rejected? If Heaven is won Martyrs, on the cross, and stake, and through the rnace, and beneath the forks and pincers of the tor-

[1] S. Aug. De Civ. lib. xxi. cap. xi.

turers: if, even in these times of peace to the Church, God's children meekly endure the racking pains of cancer, and other agonising diseases, for their sanctification, what may not the children of wrath expect?

Who knoweth what Hell is? Who knoweth what Heaven is? Is it not a "peace which passeth all understanding? Is it not rich with good things, "such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive?" None then know Heaven, but they who experience its bliss. None likewise can say what Hell is, but the damned.

Yet hear the Scriptures: for in them the veil is lifted, as it were for a moment, that we may see the flames of Hell and be amazed, and with fear fly from the broad road which leads us thither.

Alas! alas! O misery! Thou that art lost shalt "dwell with the devouring fire,"[1] and "with everlasting burnings" in "shame and everlasting contempt;"[2] "where their worm dieth not, and the fire is not quenched;"[3] where "shall be wailing and gnashing of teeth;" "the outer darkness;"[4] "the place prepared for the devil and his angels," "the bottomless pit"[5] "deep and large: the breath of the Lord like a stream of brimstone doth kindle it."[6] "The smoke of their torment" who are cast therein "ascendeth up for ever and ever: and they have no rest day nor night." It is "a lake of fire burning with brimstone," "the second death," which hath no death: in which devils are companions of antichrists, and "murderers, and whoremongers, and sorcerers, and idolaters, and all liars."[7]

And all this in exchange for Heaven! Thou mightest have had glory, honour, immortality, eternal life; the blissful face of God; the vision of the Ever Blessed Trinity; thy Saviour's smile; the chorus of

[1] Isaiah xxxiii. 14. [2] Dan. xii. 2. [3] S. Mark ix. 44.
[4] S. Matt. xiii. 42; xxii. 13; xxv. 41. [5] Rev. ix. 2.
[6] Isaiah xxx. 33. [7] Rev. xiv. 11; xix. 20; xx. 14; xxi. 8.

ngels; the company of apostles; the fellowship of the rophets: the noble army of martyrs; the society of ose thou didst love here, with best and purest love. ll these exchanged for a little pleasure which withered the plucking, and was bitter in the holding! or to cape a little pain, or the laughter of a man "whose reath is in his nostrils!"

Was ever anything so much to be feared as hell? nd yet hast thou feared anything so little?

Bethink thee also, now whilst it is day, of the membrance of thy loss, when it is too late. Not at thou shalt see God, in hell; but thou shalt then now that thou mightest have seen Him. As the rich an beheld Lazarus in Abraham's bosom, so shalt thou now that others are in Heaven, with whom thou once dst live, whom thou didst despise, to whom thou ightest have been like, but wouldest not. Oh the ntrast! Oh the loss! Oh the hopeless, helpless, dless pains of Hell!

Devotions.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be Thy ame. Thy kingdom come. Thy will be done in rth, as it is in heaven. Give us this day our daily ead. And forgive us our trespasses, as we forgive em that trespass against us. And lead us not into nptation; but deliver us from evil. Amen.

Psalm xi.

In the Lord put I my trust: how say ye then to soul, that she should flee as a bird unto the l?

For lo, the ungodly bend their bow, and make ready

their arrows within the quiver: that they may privily shoot at them which are true of heart.

For the foundations will be cast down: and what hath the righteous done?

The LORD is in His holy temple: the LORD's seat is in heaven.

His eyes consider the poor: and His eye-lids try the children of men.

The LORD alloweth the righteous: but the ungodly and him that delighteth in wickedness doth His soul abhor.

Upon the ungodly He shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

For the righteous LORD loveth righteousness: His countenance will behold the thing that is just.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Psalm CXXX.

Out of the deep have I called unto Thee, O LORD: LORD, hear my voice.

O let Thine ears consider well: the voice of my complaint.

If Thou, LORD, wilt be extreme to mark what is done amiss: O LORD, who may abide it?

For there is mercy with Thee: therefore shalt Thou be feared.

I look for the LORD; my soul doth wait for Him: in His word is my trust.

My soul fleeth unto the LORD: before the morning watch, I say, before the morning watch.

O Israel, trust in the LORD, for with the LORD there is mercy: and with Him is plenteous redemption.

And He shall redeem Israel: from all his sins.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Genesis xix. 1—29.

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: and they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this

place: for we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here: lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither, for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham gat up

early in the morning to the place where he stood before the LORD: And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that GOD remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in the which Lot dwelt.

2 *S. Peter* ii. 4—9.

For if GOD spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds;) the LORD knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

2 *S. Peter* iii. 1—14.

This second epistle, beloved, I now write unto you; in both which I stir up your pure minds, by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the LORD and SAVIOUR; knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for

since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless.

Prayer.

O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Hymn.

Never yet the tongue hath spoken,
Sense of man hath found no token,
Ne'er on thought of man have broken,
Those unnumbered pains,
Which are in that word, Damnation.
Where of sins each variation,
Hath its own allotted station,
Portioned to its stains.

Angry flames, with sulphur glooming,
Foulest darkness scarce illuming,
And a woe the soul consuming,
Fill their cup of sadness;
Where the death that never dieth,
Where the thirst that nought supplieth,
And the soul 'mid scorpions lieth,
Causing burning madness.

Many there the dismal places,
And of anguish the dark faces,
As in all earth's varied spaces,
Here are visible.
Here of woes our darkest trances,
Are of those but feeble glances,
Which eternity enhances,
And no tongue can tell.

But thus warned by things revealed,—
Half disclosed and half concealed,—
Soon for good or evil sealed,
When our race is run;
Let us now awake from sleeping,
And the holier pathway keeping,
In this world for ever weeping
Sins that we have done.

Lo! how soon this world decayeth,
How short-lived its beauty stayeth,
And its glory but betrayeth,
Coming soon to nought!
And it then to hell descendeth.
Let the bliss which heart transcendeth,
And the life which never endeth,
Ever fill thy thought. Amen.

Prayer.

Father Unoriginate, Only-begotten Son,
Life-giving Spirit,
Merciful, pitiful, long-suffering,
full of pity, full of kind yearnings,
Who lovest the just and pitiest the sinful,
Who passest by sins and grantest petitions,
God of penitents,
Saviour of sinners,
I have sinned before Thee, O Lord,
Alas! alas! woe, woe.
How was I enticed by my own lust!
How I hated instruction!
Nor felt I fear nor shame
at Thy incomprehensible glory,
Thy awful presence,
Thy fearful power,
Thy exact justice,
Thy winning goodness.
What judgment shall be upon me?
Who shall quench my flame?
Who shall lighten my darkness
if Thou pity me not?
Lord, as Thou art loving,
give me tears,
give me floods, give me to-day.
For then will be the incorruptible Judge,
the horrible judgment-seat,
the answer without excuses,
the inevitable charges,
the shameful punishment,
the endless Gehenna,
the pitiless angels,
the yawning hell,
the roaring stream of fire,
the unquenchable flame,

the dark prison,
the rayless darkness,
the bed of live coals,
the unwearied worm,
the indissoluble chains,
the bottomless chaos,
the impassable wall,
the inconsolable cry.
But I repent, LORD, O LORD, I repent,
help Thou mine impenitence,
and more, still more,
pierce, rend, crush my heart.
Behold, O LORD, that I am
indignant with myself,
for my senseless, profitless,
hurtful, perilous passions;
that I loathe myself,
for these inordinate, unseemly,
deformed, insincere,
shameful, disgraceful,
passions,
that my confusion is daily before me,
and the shame of my face has covered me.
Behold me, LORD, self-condemned;
Behold, LORD, and enter not into judgment
with Thy servant.
And now, LORD,
I humble myself under Thy mighty hand,
I bend to Thee, O LORD, my knees,
I fall on my face to the earth,
I stretch forth my hands unto Thee;
I smite my breast, I smite on my thigh.
Out of the deep my soul crieth unto Thee,
as a thirsty land;
and all my bones,
and all that is within me.
LORD, hear my voice.

Chapter V.—SELF-EXAMINATION.

If death comes speedily, and in itself is full of terrors; and after death the judgment comes, more fearful still; and after judgment hell, unless thou canst pass that searching trial, surely there is no madness so great in all the earth as not to prepare for death and judgment, whilst thou canst.

Wouldest thou know thy condition then for the first time, when it is too late to remedy it? Wouldest thou learn thy sins when the time of grace is past? Men are shocked when they first see themselves after long illness, or battle, or other injury, but what must be the first true sight of self to the careless sinner?

"If we could judge ourselves," saith the Apostle, "we should not be judged." "It is not indeed a small step towards amendment, to lay together all our sins, and to be continually revolving and reckoning them up with all their particulars. For he that is doing this will be so heartbroken as not to think himself worthy so much as to live. He that thinks thus will be tenderer than any wax. For tell me not of great and notorious sins only, nor of things that are manifest, and acknowledged amongst all men; but lay together also all thy secret crafts, and thy false accusations, and thine evil speakings, and thy vain gloryings, and thine envy and all such things. For neither will these bring a trifling punishment. For the railer too shall fall into hell; the drunkard hath no part in the kingdom; and he that loves not his neighbour so offends God as to find no help even in his own martyrdom, and he who overlooks the poor is sent into the fire.

"Account not then these things to be little, but put

all together, and write them as in a book. For if thou write them down, GOD blots them out; even as on the other hand, if thou omit writing them, GOD both inscribes them and exacts their penalty. It were then far better for them to be written by us, and blotted out above, than on the contrary, when we have forgotten them, for GOD to bring them before our eyes in that day.

"Therefore that this may not be so, let us reckon up with all strictness, and we shall find ourselves answerable for much. For who is clear from covetousness? Nay, tell me not of the quantity, but since even in a small amount we shall pay the same penalty, consider this and repent. Who is rid of all insolence? Yet this casts into hell. Who hath not secretly spoken evil of his neighbour? Yet this deprives one of the Kingdom. Who hath not been self-willed? Yet this man is more unclean than all. Who hath not looked with unchaste eyes? Yet this is a complete adulterer. Who hath not been angry with his brother without a cause? Yet such an one is in danger of the council. Who hath not sworn? Yet this thing is of the evil one. Who hath not forsworn himself? But this man is something more than of the evil one. Who hath not served Mammon? But this man is fallen away from the genuine service of CHRIST.

"I have also other things greater than these to mention; but even these are enough, and able, if a man be not made of stone, nor utterly past feeling, to bring him to compunction. For if each one of them casts into hell, what will they not bring to pass when all are met together?"[1]

Think not lightly of small things. Many grains of sand make up the shores of the ocean: many drops its waters. Moments are short, but they form hours, and hours form days, and days years; and a few years

[1] S. Chrys. Hom. on S. Matthew. Lent Readings from the Fathers, pp. 156, 157.

make all thy life, all thy time of trial, and prepare for thee an eternal Heaven or hell.

Particular judgment requires particular repentance. If each and all our thoughts, words and deeds are to be brought into trial; then of each and all, so far as we can recall them, we should take a strict account.

It is no security to thee that now thou dost not think much of this or that offence: for our judgment alters with our characters. Now thou condemnest many things which once thou approvedst. Hereafter thou wilt grieve over that which now seems light to thee. And if, because thou art a little wiser and more thoughtful than of old, thou reprovest thy former self, how will angels judge thee? how the all-holy GOD?

Sins of youth seem small, but they were the beginnings of thy guilt. Thy first impure thought defiled thee, and opened the door for more uncleanness. Thy first falsehood impaired thy truth. In the youth of mankind, Adam sinned one sin, and it has gone on rankling and festering, corrupting and destroying, and will do so until the old age and death of this world. They were only children who reviled Elisha, but the bears tare forty and two of them.

Youthful sins, like youthful sicknesses, weaken him who suffers them, and leave a legacy of infirmity. Bitterly do penitents in the Scriptures lament their earliest transgressions. "O remember not the sins and offences of my youth." "I was ashamed, yea even confounded because I did bear the reproach of my youth."[1]

Go then into the field of thy soul stedfast and resolved, by the help of GOD to find out every root of bitterness and to destroy it. Be careful; be thorough. Be a wise surgeon, and leave no fibres of the tumour in thy heart. Be a prudent builder and daub not the wall of thy soul with untempered mortar. O go not forth upon the sea of death in an unsound vessel which

[1] Ps. xxv. 6; Jer. xxxi. 19.

will betray its leaks, when danger comes, and thee by them to death eternal.

Begin the solemn work with prayer, and with prayer continue it. Day by day, and step by step go back into the past, that thou mayest know the future. Hasten not. Weary not. The work may be bitter, but the fruit is sweet. Repentance is distress, but pardon is deep peace. Sin brings sorrow. Accept it. It is just. It is from GOD. But the sorrow not to be repented of worketh life, and GOD shall wipe away all tears from eyes which weep to Him.

Devotions.

The self-examination here offered is to be pursued by degrees: and until it is finished, readers are entreated not to go on to meditations for which they may be unprepared; and which may therefore deceive them to their destruction, by helping them to say, Peace, where there is no peace.

Prayers before Self-examination, to be used every time, before each portion.

In the Name of GOD the FATHER, GOD the SON, and GOD the HOLY GHOST. Amen.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Thou art about my path, and about my bed: and spiest out all my ways.

For lo, there is not a word in my tongue: but Thou, O LORD, knowest it altogether.

Whither shall I go then from Thy Spirit: or whither shall I go then from Thy presence?

If I climb up into Heaven, Thou art there: if I go down to hell, Thou art there also.

Try me, O GOD, and seek the ground of my heart: prove me and examine my thoughts.

Look well if there be any way of wickedness in me: and lead me in the way everlasting.

O most merciful GOD, Who rejectest no man from the bosom of Thy goodness, and to the sinner who entreats Thy pardon dost give the grace of true sorrow and sincere repentance: I, an unworthy sinner, relying on Thine infinite goodness and pity, by the boundless merits of Thine only-begotten SON, JESUS CHRIST, our LORD, humbly beseech Thee to bestow on me Thy grace, by help of which every sin that I have committed may return to my remembrance; and that perceiving the heaviness of my sins, and the wickedness of my heart, I may weep out with a truly contrite heart whatsoever hath displeased the eyes of Thy Majesty; and having duly confessed, I may seriously amend my life, through the same JESUS CHRIST our LORD. Amen.

EXAMINATION I.

FIRST VOW IN BAPTISM.

When I was translated from a state of wrath to a state of grace, being born again of water and of the HOLY GHOST, I was made partaker of the gift upon a covenant, that I would be true to Him Who is true.

Have I then in deed as well as in word renounced the devil and all his works?

Have I been proud? Here consider—1. The time of thy youth. 2. Thy mid life. 3. Thine old age; finding out thy sins of pride in each. And so pro-

ceed, trying thyself in these three periods; and after each question, say—

LORD, have mercy upon me a sinner.

Have I given way to rebellion of heart, and a wilful spirit?

Have I been guilty of falsehood?

Of hypocrisy?

Of malice?

Of envy?

Of tempting men to sin?

Have I thought and spoken lightly of Satan, and not feared and hated sin?

Am I guilty in any of these things at this present time?

All the sins which thou rememberest confess with a broken and a contrite heart before thy injured and offended GOD, saying—

I will acknowledge my sin unto Thee,
and all that is within me;
and all my bones shall say,
I have sinned:
I have gone astray like a sheep that is lost.
I give glory to the LORD GOD of Israel, saying,
I have sinned; and thus and thus have I done:
[*Here name the sins.*]
Break not the bruised reed;
Quench not the smoking flax.
Woe is me for my dryness,
for the hardness of my heart,
for the dryness of my eyes.
LORD, I repent; I repent, O LORD!
help Thou mine impenitence;
and more and more bruise, and wound, and pierce
and strike my heart.

Spare me, O LORD, have mercy upon me.
It is hard to be separated from Thy saints,
harder to be severed from Thee.

It is a thing full of shame to be bound and cast out;
full of woe to be cast into the fire;
full of sadness to call and not be heard;
full of bitterness to ask unpitied,
for a drop of water, and not to gain it.

Psalm li.

Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, Thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which Thou hast broken may rejoice.

Turn Thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from Thy presence: and take not Thy Holy Spirit from me.

O give me the comfort of Thy help again: and stablish me with Thy free Spirit.

Then shall I teach Thy ways unto the wicked: and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou that

art the GOD of my health: and my tongue shall sing of Thy righteousness.

Thou shalt open my lips, O LORD: and my mouth shall show Thy praise.

For Thou desirest no sacrifice, else would I give it Thee: but Thou delightest not in burnt-offerings.

The sacrifice of GOD is a troubled spirit: a broken and a contrite heart, O GOD, shalt Thou not despise.

O be favourable and gracious unto Sion: build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon Thine altar.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

FATHER, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy son. Who will give water to my head and a fountain of tears to my eyes, that I may weep day and night for my sins, by which, O LORD, I have provoked Thee to anger? Throwing myself at Thy feet with Mary Magdalene, I hereby beseech Thy mercy, O JESUS. Spare, O LORD, spare my sins, and remember not, LORD, my iniquities. Amen.

O most gracious GOD, Father of Mercies, I have sinned and done wickedly. I grieve, I retract and detest each and all of my sins, known to me and unknown. I grieve for each and all with my whole heart, not only because I have made myself unworthy of Thy grace, and love, and benefits: but chiefly because with my sins I have offended Thee my GOD, Who, for Thine infinite goodness, if there had been no Heaven nor Hell, art worthy of all love and service. I desire for the future to love Thee with all my soul, with all my strength, above all things, and to persevere for ever in this love. I desire that I may never offend Thee here-

after by the very smallest sin. This I purpose. This, relying on Thy help, I firmly resolve. I am prepared to avoid not only all my sins, but all occasions of sinning. I had rather die than sin. Confirm in me, O LORD, this serious will, and strengthen me by Thy grace. Amen.

EXAMINATION II.

Have I renounced the pomps and vanities of this wicked world,—1. In my youth. 2. In mid life. 3. In old age?

Have I been vain in dress and manner of life?

Have I followed the false and evil customs of this world?

Have I gone into evil company, and into scenes of vanity which drove away thoughts of death and judgment, and banished the love of GOD from my soul?

Have I been filled with worldly cares?

Have I run after worldly pleasures?

Have I boasted and gloried over others?

Have I laboured for a little perishing honour and power, instead of seeking the glory of GOD, and the crown which fadeth not away?

Am I still guilty of any such sins?

The sins of the flesh will be inquired into under the Seventh Commandment. Here use the devotions given after the former Examination.

EXAMINATION III.

SECOND VOW.

Have I believed all the Articles of the Christian faith?

Have I taken care to learn what they are?

Have I doubted any of them at any time?

Have I argued in a vain presumptuous manner, as if I were lord of the faith: instead of submitting to it?

Have I been willing to suffer for the truth, or have I been ashamed of it, and ready to sacrifice it in order to escape a little loss or reproach?

Has my faith been practical, expressed in my deeds, and the moving principle of my life?

Am I still guilty of any of these sins?

EXAMINATION IV.

THIRD VOW.

I promised to keep GOD's holy will and commandments.

COMMANDMENT I.

Has GOD been my trust? or has man?

Have I relied upon myself? my own industry and abilities?

Have I depended upon the favour of the great?

Have I trusted GOD in dangers?

Have I hoped in Him, and desired Him: or hoped for the world, and desired it?

Have I worshipped my own imagination and judgment?

Have I feared my GOD more than man, more than anything?

Have I feared Him as a slave, or as a son?

Have I loved Him? His service? His worship? whatsoever is His?

Have I glorified Him before men, or disgraced my name of Christian, and brought discredit on religion?

Am I guilty of any such sins now?

EXAMINATION V.

COMMANDMENT II.

Have I made a false representation of GOD in my soul by thinking that He will not punish strictly, and therefore that He is not as just and holy as He is?

Have I bowed down when I prayed to God?

Have I worshipped with my body, by fasting, at due times?

Have I been superstitious and feared days and stars, and believed in luck, and consulted fortune-tellers or astrologers?

Have I superstitiously thought that God is pleased, or the soul benefited by mere hearing of services and by spending one day in seven idly?

Have I worshipped things seen instead of Him who made them?

Am I guilty of any of these sins even now?

EXAMINATION VI.

COMMANDMENT III.

Have I used profane and blasphemous language?

Have I used God's Name lightly?

Have I sworn falsely?

Have I broken my vows to God?

Have I profaned Christ's sacraments by careless receiving, and by irreligious living; or by presumptuously neglecting them?

Have I sinned grievously after Baptism, thereby defiling the temple of God, which temple I am: and dishonouring the Father, Whose unworthy child I am; the Son, Whose sinful member I am; the Holy Ghost, Who dwelleth in me a miserable sinner?

Have I made jokes on Holy Scripture, or sacred things?

Have I been irreverent in Church?

Have I been irreverent in my private devotions?

Have I prayed to God in sin, and when I was out of charity with my neighbour?

Have I argued about holy things without care, and truth, and humility, and awe?

Am I guilty of any such sins now?

COMMANDMENT IV.

Have I kept the LORD's Day holy?

Have I been weary of it, and longed to return to servile works?

Have I kept the great days of CHRIST's Church, and the holy seasons of preparation and humiliation?

Have I made my whole life a sabbath of rest from sin and worldly cares?

Have I loved the habitation of GOD's House, and attended service; not only on great days, but at other times, as I had opportunity?

Have I not only neglected the great days and holy seasons, but sinned greatly during them?

Have I turned CHRIST's feasts into the devil's feasts, and fallen into greediness, intemperance, vanity, and folly at Christmas, Easter, and Whitsuntide?

Am I guilty of any such sins now?

EXAMINATION VII.

COMMANDMENT V.

Have I been obedient, respectful, and loving to my parents?

Have I been patient with their infirmities?

Do I remember any words or acts of unkindness which grieved them?

Have I helped them in sickness, age, or any other trouble?

Have I been respectful to the aged?

Was I obedient to my teachers?

Have I respected and obeyed the King, and all lightful authorities, and laws?

Have I honoured the Church, my spiritual mother, nd the Bishops and Clergy?

Have I done my duty to those under me?

Have I cared for the souls of my children, as well as or their bodies?

Have I cared for the bodies and souls of my servants?

Have I provoked my children and servants to anger and to rebellion, by harshness and haste?

Have I, since I became old, been worldly and careless?

Have I set that most dangerous example of an aged sinner?

Am I guilty of any of these sins now at this very time?

EXAMINATION VIII.

COMMANDMENT VI.

Have I been guilty of passion?

Have I struck or wounded another?

Have I injured others in any way?

Have I cherished malice and ill will to my neighbour? and if so, how long did I remain in this dreadful sin and peril?

Did I refuse to be reconciled?

Did I neglect to explain, and to remove the cause of offence, and to labour for a reconciliation?

Have I been a peacemaker, or have I joined and abetted parties, and divisions, and feuds?

Have I desired the death of others, or rejoiced in it, under any pretext whatsoever?

Have I been quarrelsome and provoking, and tempted others into anger and hatred?

Have I murdered the souls of others by tempting them to sin, and by setting them an evil example?

Have I neglected to relieve the sick and poor?

Have I closed my hand against giving liberally to convert the heathen, and forward the salvation of my brethren?

Have I overtaxed the strength of those who worked for me, and injured their health?

Am I guilty of any such sin at this present time?

EXAMINATION IX.

COMMANDMENT VII.

Have I committed adultery, or fornication?
Have I been guilty of any unclean act?
If I have, how often did I sin? How long did I live
n this hateful and perilous state?
Have I indulged impure thoughts?
Have I joined in unclean jests and conversation?
Have I been at pains to subdue my lusts by fasting?
Have I on the contrary inflamed them by surfeiting
nd intemperance?
Have I been guilty of greediness, and sloth, and the
abits which are connected with fleshly indulgence?
Am I guilty at this time of any of these things?

EXAMINATION X.

COMMANDMENT VIII.

Have I defrauded any one?
If so, have I restored the unlawful gain?
Have I taken any bribe to induce others to sell
heir property at less than its value.
Have I taken anything as a perquisite which I dared
ot take, if I had been seen?
Have I bought and sold unfairly, concealing the
efects of what I sold, and taking advantage of the
eeds of those from whom I bought?
Have I used false weights or measures?
Have I sold adulterated goods for sound, and been
party to the cheating so common in trade?
Did I pay my just debts when I had the power?
If I was not able to pay when I ought to have done
and was excused, did I make it good afterwards,
hen my circumstances improved?

Have I defrauded the Government by not paying duties or taxes?

Have I paid due and right wages to my servants and labourers?

Have I by idleness or extravagance injured my family, or my neighbours, or creditors?

Have I sought to make restitution and reparation for all injuries and wrongs done by me to any other?

Am I guilty at this present time of any of these things?

EXAMINATION XI.

COMMANDMENT IX.

Have I borne false testimony in any cause?

Have I injured the character of another?

If so, have I made reparation, and set him right with those to whom I had slandered him?

Have I spread evil reports without examining or much caring whether they were true?

Have I indulged in gossiping and uncharitable speeches?

Have I lied and been false?

Have I been forward to blame Governments, and leaders of fleets, and armies, and persons holding difficult offices?

Have I been a flatterer and insincere, saying one thing before a man, and another behind him; and have I praised others beyond what I meant in my heart?

Am I guilty of any such things even now?

EXAMINATION XII.

COMMANDMENT X.

Have I desired the wife of another?

Have I desired the estate of another?

Have I wished for the office or position of others?

Have I coveted other men's gifts and abilities?

Have I been discontented?

Have I been grasping and hard?

Have I been anxious, and restless, ever seeking to have more, and ever fearing to have less?

Have I been ashamed of CHRIST'S poverty, and thought it an intolerable evil?

Have I made haste to be rich, and neglected my soul, and good works, that I might be so?

Have I been prudent and industrious?

Have I looked to GOD, and prayed to Him, and trusted in Him, for so much as is needful in this life?

Have I desired, and am I desiring, that which is not my own—this world? and neglecting that which is my own, if I will seek it,—eternal life?

EXAMINATION XIII.

REPENTANCE.

Have I examined myself carefully, and truly, as I shall wish I had done when the Judge is sitting upon the Throne?

Have I not often repented, and gone back to my old sins?

Have I made restitution and reparation, so far as I can?

Have I a humbled and tender heart, a broken and contrite spirit?

If I have, does my repentance show itself in great humility, charity, and devotion?

Am I willing to endure shame and sorrow for my sins?

Am I desirous of pardon, and ready to go through all the parts of repentance, and with tears, and chastisements and humiliation to seek reconciliation with my justly offended GOD?

Chapter VI.—RECONCILIATION.

Thy sins have found thee out. Conscience has brought them home. It is bitter and shameful and full of fear to know the past, but how much better than to learn it first at the day of judgment. Yea, the sweetness of pardon, the honour of penitence, the confidence of reconciliation may yet be thine. Arise now, therefore, and go unto thy Father by repentance. The acts of penitence may indeed be hard, but harder is the fruit of impenitence; and sweet gleams of hope will cheer thee on thy way, and the breath of the Spirit will refresh thee. Remember how thou hast served this world. Has any labour seemed too great for it? Hast thou refused the knife, or the bitter medicine to save thy body? Hast thou not made ventures to secure thy property, and lost much to save or gain more? The sailor throws the whole cargo into the ocean to save his ship. The captive gives large money to obtain his freedom. Wilt thou be wise for time, and a fool for eternity? Wilt thou do less for Heaven, than for earth; yea to escape from hell to which thy earthly cares were leading thee?

Having now, like the prodigal, discovered thy misery, and deeply sorrowing for it, follow him also in his repentance. He forsook his sins. He took a toilsome journey. He confessed to his father. He besought forgiveness with deep humility. He did what he could. Do thou also what thou canst. David confessed openly, although a king, "I have sinned." Mary Magdalene humbled herself, and with tears, and with mortification of that beauty by which she had sinned, sought and obtained forgiveness. Zacchæus both confessed his injustice, made restitution, punished himself four-fold, and gave half of his goods to the poor. And no repentance is sincere which does not seek to undo

the sin which it laments. To hold another man's property, although stolen years ago, is to be a present thief: and to pray to GOD as a thief is to pray to Him in deadly sin, and to have the very prayer "turned into sin." The Jew was compelled to restore more than he took, and can a Christian be suffered not to restore at least his original dishonest gain? The priest was not allowed to offer sacrifice for the Jew until he had made restitution: that is, he could not be pardoned: and can a member of CHRIST be suffered to approach the FATHER in the Name of JESUS, with the sin still cleaving to him? "If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die."[1] "If the property of another when it can be returned is not returned, penitence is not performed, but pretended. But if it is truly performed, the sin will not be forgiven, unless the property taken be restored . . . . when it can be restored."[2] If thou canst not find the person wronged, nor his heirs, then give large money to GOD. Let not the moth, and rust, and canker of dishonesty go down amongst thy possessions as an heritage of misery to thy children; nor let the Day of Judgment find thee with another's gold in thy hands, lest it "eat your flesh as it were fire."[3]

Fasting is one act of penitence. It has been the practice of all holy men when they would obtain anything from the LORD, from the very first. It is the contradiction of that sinful eating by which we fell, and of the desires of the flesh which are ever leading us astray. But it may be that through age and weakness thou canst not fast. Prayer then also is the way to pardon. Offered from a broken and a contrite heart it has never been unheard.

Almsgiving also is a part of true repentance, and

[1] Exod. xxii. 1; 2 Sam. xii. 6; Lev. vi. 5; Ezek. xxxiii. 15.
[2] S. Aug. Ep. cliii. sec. 20.
[3] Jer. xvii. 11; S. James v. 3.

obtaineth the favour of God in Jesus Christ. "Break off" or redeem "thy sins by righteousness, and thine iniquities by showing mercy to the poor."[1] "Alms maketh an atonement for sins, that is, they put a man into the way of having the propitiation or atonement which Christ hath made for the sins of all mankind, applied particularly to him."[2] "Give alms of such things as ye have," said our Lord to the Pharisees, "and behold all things are clean unto you." "Thine alms and thy prayers," it was revealed to Cornelius, "are come up for a memorial before God."[3] God has given His people "the healthful remedy of alms, by which prayer may be assisted, when He taught them to say, Forgive us our trespasses."[4] That is to say, almsgiving is an act of love, and they who seek love must show it. Thus it is of no avail to give largely without loving largely. "Give and it shall be given unto you," is the Gospel rule, "forgive and ye shall be forgiven." We must love if we would be loved.

But if thou hast found in thy past life great and deadly sins, confess them to God's ministers and be absolved. Not for nothing did our Lord thrice bestow the power of Absolution upon His Church: twice to the Apostles at large, and once to S. Peter, in order to show the unity of the Church.[5] Not for nothing, but in order to loose thee and all true penitent sinners has He "who openeth and no man shutteth," committed the keys to His priests, that His penitents may live and die in peace.

The Church, in the Visitation of the Sick, directs that "the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter." Now the aged are perpetually sick. That is, at any moment they may die.

[1] Dan. iv. 27.
[2] Bishop Beveridge's Sermons, p. 212, vol. iii. Anglo-Cat. Lib.
[3] Acts x. 4. [4] S. Aug. in Johan. Ev. Tract. cxxiv. sec. 5.
[5] S. Matt. xvi. 19; xviii. 18. S. John xx. 23.

One foot is in the grave, and disease may fall upon them at any moment which may make them powerless, unable to speak, or even to repent. They then surely, of all men, should "die daily;" should live ready for their summons: and should be in that state in which they ought to be when they come to lie upon their death-bed. If it is right to confess deadly sins and to be absolved, in time of sickness, it is also right thus to deliver the soul in time of age, and to prepare for sudden death.

And be not ashamed. Choose thine own spiritual physician, if thou wilt. Thou art left free to consult whatever priest thou wilt. Be not ashamed. The matter is secret, between thee and God's minister, until the day when all shall be revealed. "O incredible madness!" writes a holy father, "thou dost not blush for the wound itself. Dost thou blush for the bandaging of thy wound?[1] God already knows all: and at the Judgment all Creation shall know. The very pain and shame of exposure is a ground of hope, for sin hath punishment, and to have suffered is to have gone through part of the course of deliverance. Say then, "My sin, O Lord, my sin will not be unpunished. I know the justice of Him Whose Mercy I seek. It will not be unpunished, but I would not that Thou shouldest punish me, because I punish my own sin. I desire that Thou wouldest forgive because I acknowledge."[2] It will be a comfort to feel that thou hast done something towards the Day of Judgment. Thou hast met it, and faced it, as it were, beforehand; and thou shalt have boldness when others tremble.

And God, of the riches of His goodness has provided yet another channel of forgiveness to which we may repair. If God has kept thee from deadly sin, give glory to Him. In this case thou needest not confess and be absolved specially: but in the general confession of the Communion Service, and in the absolution

[1] S. Aug. on Ps. li. s. 8. [2] Sec. 7.

given therein thou mayest obtain mercy: and in both cases have thy pardon sealed by the Sacrament of CHRIST's Body and Blood.

For that Sacrament is a sacrifice in which the death of JESUS is shown forth, and pleaded for remission of sin.[1] Whence in the Service we pray that GOD the FATHER will mercifully "accept this our sacrifice of praise and thanksgiving: most heartily beseeching" Him "to grant that by the merits and death of" His "SON, JESUS CHRIST, we and all" His "whole Church may obtain remission of our sins."

Thus a great teacher and martyr says that sinners are reconciled "by the sacrifice and hand of the priests."[2]

But Holy Communion also conveys forgiveness of sin: for who can partake of CHRIST the Redeemer without sharing the Redemption. Who can "dwell in CHRIST and CHRIST in him" without remission? Rejoice also in the very words of the Institution, "This is My Blood of the New Testament, which is shed for many, for the remission of sins." Can we doubt that he who worthily receives the Blood shed for remission of sins receives the remission for which that Blood was shed? "If," writes a holy father, "as often as the Blood is poured out, It is poured out for remission of sins, I ought always to receive It that my sins may be always forgiven. I who am a constant sinner have a constant remedy."[3]

Canst thou ever bless GOD sufficiently, praise Him, love Him, serve Him enough for thus pouring His benefits upon us! for thus bestowing channels of forgiveness in which thou mayest wash away the sins and offences of thy youth, bury the years of thy vanity, arm thyself for the hour of death and the Day of Judgment, and recover thy strength, before thou goest hence and art no more seen?

[1] Heb. xiii. 10, 11. [2] S. Cyp. De Lapsis.
[3] S. Amb. de Sacram. lib. iv. cap. 6, v. 3.

He who is forgiven much, the same loveth much. Show thyself "as great in thy repentance as ever thou wast in thy sin;" as devoted as thou wast careless; as fervent as thou wast cold.

Let the graces of all penitents appear in thee, the humiliation of David, the restitution of Zacchæus, the love of Mary Magdalene, the tears of Peter, the zeal of Paul.

"Blessed is he whose unrighteousness is forgiven: and whose sin is covered.

"Blessed is the man unto whom the LORD imputeth no sin: and in whose spirit there is no guile."

Devotions.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

Our FATHER, Which art in Heaven. Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Psalm xxxviii.

Put me not to rebuke, O LORD, in Thine anger: neither chasten me in Thy heavy displeasure.

For Thine arrows stick fast in me: and Thy hand presseth me sore.

There is no health in my flesh, because of Thy displeasure: neither is there any rest in my bones, by reason of my sin.

For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

My wounds stink, and are corrupt: through my foolishness.

I am brought into so great trouble and misery: that I go mourning all the day long.

For my loins are filled with a sore disease: and there is no whole part in my body.

I am feeble, and sore smitten: I have roared for the very disquietness of my heart.

LORD, Thou knowest all my desire: and my groaning is not hid from Thee.

My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

They also that sought after my life laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

I became even as a man that heareth not: and in whose mouth are no reproofs.

For in Thee, O LORD, have I put my trust: Thou shalt answer for me, O LORD my GOD.

I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me.

And I, truly, am set in the plague: and my heaviness is ever in my sight.

For I will confess my wickedness: and be sorry for my sin.

But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

They also that reward evil for good are against me: because I follow the thing that good is.

Forsake me not, O LORD my GOD: be not Thou far from me.

Haste Thee to help me: O LORD GOD of my salvation.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Isaiah i.

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth; for the LORD hath spoken. I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our GOD, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto Me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations; incense is an abomination unto Me: the new moons

and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it. How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the LORD, the LORD of Hosts, the Mighty One of Israel, Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies: and I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For

ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences. For I will confess my wickedness and be sorry for my sin. O my dearest Lord, I am not worthy to be accounted amongst the meanest of Thy servants; not worthy to be sustained by the least fragments of Thy mercy, but to be shut out of Thy presence for ever with dogs and unbelievers.

But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great.

I am the vilest of sinners, and the worst of men; proud and vain-glorious, impatient of scorn or of just reproof; not enduring to be slighted; and yet extremely deserving it. I have been disobedient to my superiors, churlish and ungentle in my behaviour, unchristian and unmanly.

But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great.

O just and dear God, how can I expect pity or pardon, who am so angry and peevish, with and without cause, envious at good, rejoicing at the evil of my neighbours, negligent of my charge, idle and useless, timorous and base, jealous and impudent, ambitious and hard-hearted, soft, unmortified and effeminate in my life, indevout in my prayers, without fancy or affection, without attendance to them or perseverance in them; but passionate and curious in pleasing my appetite of meat and drink and pleasures, making matter both for sin and sickness: and I have reaped the cursed fruits of such imprudence in impure thoughts and desires; the spirit of uncleanness hath entered in, and unhallowed the temple which Thou didst consecrate for the habitation of Thy Spirit of love and gentleness.

But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great.

Thou hast given me a whole life to serve Thee in, and to advance my hopes of heaven: and this precious time I have thrown away upon my sins and vanities, being improvident of my time and of my talent, and of my grace and my own advantages, resisting Thy Spirit, and quenching Him. I have been a great lover of myself, and yet used many ways to destroy myself. I have pursued my worldly ends with greediness, and indirect means. I am revengeful and unthankful, forgetting benefits, but not so soon forgetting injuries, curious and murmuring, a great breaker of promises.

I have not loved my neighbour's good, nor advanced it when I could. I have been unlike Thee in all things, unmerciful and unjust; a foolish lover of things below, careless of heaven, and the way that leads to it.

But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great.

All my senses have been windows to let in sin, and death by sin. Mine eyes have been lustful and covetous; mine ears open to slander, and greedy of praise; my tongue loose and wanton, talkative and false, rash and malicious, irreligious and irreverent. My hands have been injurious, and violent; my passions rebellious and headstrong; all my members and faculties have been servants of sin; and my very best actions call more for pity than for praise.

But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great.

Unto this and a far greater heap of sin I have added the faults of others to my own account, by neglecting to hinder them from sin: nay, I have encouraged them in sin, have taken off their fears, hardened their consciences, and tempted them to transgress, and prevailed to my own ruin and theirs, unless Thy glorious and unspeakable mercy hath prevented so intolerable a calamity, which I can never know until the Day of Judg-

ment. LORD, I have abused Thy mercy, despised Thy judgments, turned Thy grace into wantonness. I have been unthankful for Thine infinite loving-kindness. I have sinned, and repented, and then sinned again, and resolved against it, and presently broke it; and then I tied myself up with vows, and then was tempted, and then I yielded by little and little, till I was willingly lost again, and my vows fell off like cords of vanity.

Miserable man that I am! Who shall deliver me from this body of sin?

And yet, O LORD, I have another heap of sins to be unloaded. My secret sins, O LORD, are innumerable; sins I noted not, sins that I willingly neglected, sins that I have forgot, which I cannot recall, but which Thou knowest, of which I shall hear at the Great Day, for which I must give account; sins which a diligent and watchful spirit might have prevented, but I would not. LORD, I am confounded with the multitude of them, and the horror of their remembrance, though I consider them alone, and without their aggravating circumstances, though I see them not as I shall see them before Thy Throne.

And yet Thou hast spared me all this while, and hast not thrown me into Hell, where I have deserved to be long since, and even now to be shut up to an eternity of torments with insupportable amazement, fearing the revelation of Thy Day.

Miserable man that I am! who shall deliver me from this body of sin?

Thou shalt answer for me, O LORD my GOD. Thou that prayest for me shalt be my Judge.

O JESU CHRIST, Saviour of the World, Who mercifully invitest all sinners, and whosoever cometh to Thee castest not out, but lovingly receivest, cherishest and restorest; I call to Thy memory that boundless love whereby Thou didst offer Thyself on the Cross for us, and with the most plenteous shedding of Thy precious Blood didst pay to the utmost the full price of

our salvation, and didst expiate the sins of the world.

By that most sacred and effectual penance wrought in Thy most Holy Life, Thy sinless Death, I humbly pray Thee, forgive me all my sins as Thou willingly forgavest the thief whilst hanging on the Cross, and promisedst him Paradise.

Lo, I cast all my sins into Thy most deep and sorrowful wounds. What in me is wanting of contrition and penitence, O do Thou vouchsafe mercifully to supply out of the riches of Thy satisfactions and Thy merits, of all Thy griefs, pains, and toils, which Thou willingly tookest upon Thee in Thy Most Holy Body, and chosest to sustain for us even to the most bitter Death. Amen.

Devotions after Confession; or at any time to express thankfulness for forgiveness of Sin.

O Lord, open Thou my lips.
And my mouth shall show forth Thy praise.

Our Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, The power and the glory, For ever and ever. Amen.

Psalm xxxii.

Blessed is he whose unrighteousness is forgiven: and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

For while I held my tongue: my bones consumed away through my daily complaining.

For Thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

I will acknowledge my sin unto Thee: and mine unrighteousness have I not hid.

I said, I will confess my sins unto the LORD: and so Thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto Thee, in a time when Thou mayest be found: but in the great waterfloods they shall not come nigh him.

Thou art a place to hide me in, Thou shalt preserve me from trouble: Thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with Mine eye.

Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

Great plagues remain for the ungodly: but whoso putteth his trust in the LORD, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the LORD: and be joyful, all ye that are true of heart.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Psalm lxxxv.

LORD, Thou art become gracious unto Thy land: Thou hast turned away the captivity of Jacob.

Thou hast forgiven the offence of Thy people: and covered all their sins.

Thou hast taken away all Thy displeasure: and turned Thyself from Thy wrathful indignation.

Turn us then, O GOD our Saviour: and let Thine anger cease from us.

Wilt Thou be displeased at us for ever: and wilt Thou stretch out Thy wrath from one generation to another?

Wilt Thou not turn again, and quicken us: that Thy people may rejoice in Thee.

Shew us Thy mercy, O LORD: and grant us Thy salvation.

I will hearken what the LORD GOD will say concerning me: for He shall speak peace unto His people, and to His saints, that they turn not again.

For His salvation is nigh them that fear Him: that glory may dwell in our land.

Mercy and truth are met together: righteousness and peace have kissed each other.

Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

Yea, the LORD shall show loving-kindness: and our land shall give her increase.

Righteousness shall go before Him: and He shall direct his going in the way.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Psalm ciii.

Praise the LORD, O my soul: and all that is within me praise His Holy Name.

Praise the LORD, O my soul: and forget not all His benefits;

Who forgiveth all thy sin: and healeth all thine infirmities;

Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

The LORD executeth righteousness and judgment: for all them that are oppressed with wrong.

He showed His ways unto Moses: His works unto the children of Israel.

The LORD is full of compassion and mercy: long-suffering, and of great goodness.

He will not alway be chiding: neither keepeth He His anger for ever.

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth: so great is His mercy also toward them that fear Him.

Look how wide also the east is from the west: so far hath He set our sins from us.

Yea, like as a father pitieth his own children: even so is the LORD merciful unto them that fear Him.

For He knoweth whereof we are made: He remembereth that we are but dust.

The days of man are but as grass: for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

But the merciful goodness of the LORD endureth for ever and ever upon them that fear Him: and His righteousness upon children's children;

Even upon such as keep His covenant: and think upon His commandments to do them.

The LORD hath prepared His seat in heaven: and His kingdom ruleth over all.

O praise the LORD, ye angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His words.

O praise the LORD, all ye His hosts: ye servants of His that do His pleasure.

O speak good of the LORD, all ye works of His, in all places of His dominion: praise thou the LORD, O my soul.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Isaiah xl.

Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught

Him knowledge, and showed to Him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity. To whom then will ye liken GOD? or what likeness will ye compare unto Him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; He maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and He shall blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my GOD? Hast thou not known? hast thou not heard, that the everlasting GOD, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that

have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Prayer.

I praise Thee, my GOD, my mercy, Who didst not forget me although I had forgotten Thee. Thou hast broken my bonds asunder. I will offer to Thee the sacrifice of praise. Let my heart and tongue praise Thee, and let all my bones say, LORD, Who is like unto Thee? Let them say, and do Thou answer me, and say unto my soul, I am thy salvation.

Who, and what am I? What evil have I not done, or my actions; if not my deeds, my words; if not my words, my will? But Thou, O LORD, art good and pitiful, and regardest the depth of my death with Thy right hand, and drawest up the abyss of my corruption from the bottom of my heart. Grant to my heart, I beseech Thee, O LORD my GOD, Thy Holy Spirit, to lead me in the way of Thy commandments, and to teach me to do Thy will. Grant me to desire Thee alone, desiring to seek, seeking to find, finding to love, loving to repent my sins, repenting not to repeat them. Extinguish in me the desires of the flesh, and kindle the fire of Thy love. Drive out from me the spirit of pride, and grant me of Thy goodness the spirit of Thy humility. Take away from me the passion of anger, and mercifully vouchsafe to me the shield of patience. Grant to me, O most merciful FATHER, firm faith, fitting hope, continual charity. Turn from me vanity of soul, inconstancy of mind, reproaching of my neighbour, the sins of slanderings, the desire of riches, the longing after vain glory, the evil of hypocrisy, the poison of flattery, contempt of the poor, oppression of the weak, the fire of avarice, the canker of envy, the death of blasphemy.

My GOD, my mercy, I beseech Thee by Thy beloved SON, give me the works of mercy, pursuits of piety, sympathy with the afflicted, to guide the erring, to help the needy, to console the sad, to relieve the oppressed, to refresh the poor, to forgive debtors, to spare those who sin against me, to love those who hate me, to render good for evil, to despise no one, but to honour all, to imitate the good, to shun the bad, to seek virtues, to reject vices, patience in adversity, temperance in prosperity, watchfulness of the tongue, and a door kept upon my lips, to tread earthly things under foot, to thirst for things of heaven. Make me, O LORD, Thou strength of my salvation, not to be of the number of those, who are faithful for a season, and in time of temptation fall away. Shelter my head in the day of battle; be Thou my hope in the day of affliction, and salvation in the time of trouble. Behold, O LORD, my light and my salvation, I have asked what things I need, I have mentioned what I fear. Have mercy upon me, my GOD, and hear my prayers, through Thy SON our SAVIOUR, blessed for ever. Amen.

Accept, O LORD, the residue of the years of my wretched life, and for those which I have lost in my living, because I lost sight of Thee, my broken and contrite heart, O GOD, do Thou not despise. My days have departed and perished without fruit; I cannot recall them, but may it please Thee that I remember them in the bitterness of my soul. Amen.

Grant, O LORD, that cleansed from the filth of my sins, and enlightened in soul, I may know Thee by the eye of faith; and knowing Thee, may I ever direct my heart to Thee, press and pant after Thee, till at last I may obtain, by a happy death, to come to Thee, CHRIST JESUS, Who livest and reignest with GOD the FATHER, in the unity of the HOLY GHOST, for ever and ever. Amen.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Chapter VII.—THE DAYS THAT ARE LEFT.

"Wilt thou not from this time cry unto Me, My Father, Thou art the guide of my youth."[1] Thus God speaks unto thee. He overlooks all the past, and only asks for the future. Thou hast but the halt and the blind, and the maimed to offer to Him, but even this, the remnant of thy life, the least and most unprofitable part, He will accept, if it be truly thine all; if it be offered in faith and love. David said, "Neither will I offer burnt offerings unto the Lord my God of that which cost me nothing." This thou art doing, and God of His infinite mercy in Christ receives thee.

Alas! how much time is lost! how little remains! Remember the days of thy life, how much of thy time was spent in sleep, how much in eating, how much in works for the world and thyself, how much in folly, how little to God. It is well if more than a hundredth part of thy time has been given to God. Let the time past then suffice to have walked after thine own will. "Redeem the time." Walk "in the day." "The night cometh when no man can work."

At least thou canst spend well what remains to thee. Root out the last fibres of old sins, and make perfect thy repentance. Resist the faults of old age. Be not irritable, nor complaining. See that thou art not hard and covetous. Take heed lest thou be severe with others, thou who needest so great mercy at God's hand. Be prepared for thy end, come it when, and how, it may. Let no debts be outstanding, no difficult affairs unsettled. Let thy will be made, and that fairly. Beware of injustice in thy last act. What is a will but a dying man's desire and intention? "I will," he says, "that when I am dead these things be

[1] Jer. iii. 4.

done." It is his last word. If then there be anger, or partiality in thy will, thy last act will be one of wrath and injustice. Thou wilt go before the Just GOD to ask for mercy with malice and injustice in thy hands.

If thou canst do any thing for the poor, or for the spread of the Gospel, or any other good work, do it. Thou mayest not be unjust to CHRIST and His members any more than to thy relations. If thou hast given too little in time past, make it up now; and account thy present alms not as a present gift, but as bestowed long years past when they were due. Give much time to reading the Scriptures and to prayer. If there is service in Church every day, attend it, if thou canst, and frequently communicate. Live as thou wouldst die. Live as thou desirest to live hereafter. If Heaven is holiness, and devotion, and praise, to them conform thyself. Practise Heaven now, and thou shalt hereafter and for ever enjoy it perfectly.

For this purpose use holy meditation constantly. Take some miracle, or parable, or verse of Holy Scripture, or some attribute of GOD, and pray that thou mayest understand and profit by it. Then meditate deeply, and afterwards, pray that thou mayest remember and practise that which has been vouchsafed to thee.

Thy life should be one prayer, a perpetual lifting up of the heart to GOD, that thou mayest at length be lifted up in person as in affection. Thy whole being should be one aspiration, one cry of the heart, one groan, one sigh, for deliverance from time into eternity, from sin to righteousness, from thyself to GOD. "Thy desire itself," saith a saint, "is thy prayer; and if thy desire is continual, thy prayer is continual."[1]

Thou mayest still be of use. "Wisdom is the grey hair unto men." This wisdom should be thine. "For honourable age is not that which standeth in length of time, nor that is measured by number of years."[2]

[1] S. Aug. En. in Ps. xxxvii. s. 14. [2] Wisdom iv. 8, 9.

Thou canst show God's "strength unto this generation, and His power to all them that are yet for to come."[1] If thou art what thou shouldest be, thy very presence will be improving. Like a church, or a churchyard, so thou wilt be to fiery youth and to restless manhood. Thou wilt be an example of a pilgrim, of one detatched from this world, leaving it, and confessing its vanity. Thy presence should be calming and sobering to others, yet sweet and happy; peace dwelling within, and shining through without. But be careful not to weary the young with advice, but rejoice with them in their simple pleasures, and give them instruction when there is opportunity, and when they seem willing to listen. A few words go further than many, and a kind look and motion of disapproval, is often better than words of blame. Let thy wisdom be honey that it may be sought; and let the bitterness of reproof be sweetened by love.

"The old man is a king, if he will, and more royal than he that hath the purple, ruling his passions, and arraying them in subjection as his guards. But if he be carried away by them, and descend from his throne and become the slave of money, love, and vain-glory, ornament, and luxury . . . . and display his age disgraced by his will, of what punishment would not such an one be worthy?" "In youth the soul is in a fever, and ambition especially possesses it, and love of luxury, and sensual pleasures, and many other fancies, but old age coming drives away all these bodily affections, some from satiety, some from wisdom . . . . and, as it were, having stilled all sorts of foes, sets the soul in a place free from tumults, and makes its calm great."[2] A worldly old man, restless, eager for every thing of earth, and slow for heaven, is a spiritual monster and deformity, hateful to God, despised by his fellow men, and yet most hurtful to them.

Desire not then the days of thy youth, nor the de-

[1] Ps. lxxi. 16. [2] S. Chrys. Hom. in Heb. 7.

parted strength of thy manhood. Wouldest thou go back, like Lot's wife, to the world? Far be this from one whom God has drawn so graciously, so patiently, and brought at length so near to Himself.

Weakness, sickness, pain, failure, accept, embrace, and love them all, as so many tokens of passage hence, so many signs that the next and better world is near. "What son is he whom the father chasteneth not?" Isaac and Jacob were feeble in their old age; and the blood grew cold in David's veins. The Patriarchs and holy Anna doubtless knew thy weakness. Know thou their strength. Be like Abraham until death; that thou mayest rest in his bosom after death; or in Him rather Whose day Abraham saw and rejoiced, Whose knees for thee were weak through fasting, Who suffered thy sorrows that thou mightest have His patience, and share His resurrection.

Devotions.

O Lord, open Thou my lips.
And my mouth shall show forth Thy praise.

Our Father, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Psalm lxxi.

In Thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me, in Thy righteousness; incline Thine ear unto me, and save me.

Be Thou my strong hold, whereunto I may alway resort: Thou hast promised to help me, for Thou art my house of defence, and my castle.

Deliver me, O my GOD, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For Thou, O LORD GOD, art the thing that I long for: Thou art my hope, even from my youth.

Through Thee have I been holden up ever since I was born: Thou art He that took me out of my mother's womb; my praise shall be always of Thee.

I am become as it were a monster unto many: but my sure trust is in Thee.

O let my mouth be filled with Thy praise: that I may sing of Thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: GOD hath forsaken him; persecute him, and take him, for there is none to deliver him.

Go not far from me, O GOD: my GOD, haste Thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise Thee more and more.

My mouth shall daily speak of Thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the LORD GOD: and will make mention of Thy righteousness only.

Thou, O GOD, hast taught me from my youth up until now: therefore will I tell of Thy wondrous works.

Forsake me not, O GOD, in mine old age, when I am gray-headed: until I have showed Thy strength unto this generation, and Thy power to all them that are yet for to come.

Thy righteousness, O GOD, is very high: and great things are they that Thou hast done; O GOD, who is like unto Thee?

O what great troubles and adversities hast Thou showed me! and yet didst Thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour: and comforted me on every side.

Therefore will I praise Thee and Thy faithfulness, O God, playing upon an instrument of music: unto Thee will I sing upon the harp, O Thou Holy One of Israel.

My lips will be fain when I sing unto Thee: and so will my soul whom Thou hast delivered.

My tongue also shall talk of Thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

Glory be to the Father, &c.

As it was in the beginning, &c.

Job xxix.

Moreover Job continued his parable, and said, Oh that I were as in months past, as in the days when God preserved me; when His candle shined upon my head and when by His light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me, when my children were about me; when I washed my steps with butter, and the rock poured me out rivers of oil; when I went out to the gate through the city, when I prepared my seat in the street! The young men saw me, and hid themselves: and the aged arose, and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready

to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth. Then I said, I shall die in my nest, and I shall multiply my days as the sand. My root was spread out by the waters, and the dew lay all night upon my branch. My glory was fresh in me, and my bow was renewed in my hand. Unto me men gave ear, and waited, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide as for the latter rain. If I laughed on them, they believed it not: and the light of my countenance they cast not down. I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

S. Luke ii. 25—38.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy Word: For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel. And Joseph and his mother marvelled

at those things which were spoken of Him. And Simeon blessed them, and said unto Mary His mother, Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.

Prayer.

Remember we the days of darkness,
for they shall be many,
lest we be cast into outer darkness.
Remember we to outstrip the night
doing some good thing.
As long as I live will I magnify Thee in this manner,
and lift up my hands in Thy Name.
Blessed art Thou, O Lord, our God,
the God of our fathers,
Who hast not cut off like a weaver my life,
nor from day even to night made an end of me.

Since my days are but as a span, I humbly beseech Thee, O Lord, to wean my heart from the disquietude of worldly cares; that I may be fruitful in all the good works of obedience and charity, to regain the breaches of Thy blessed image which mine offences have made, before my departure hence; that so recovering the spiritual health and strength of my soul, I may die in Thy grace and favour, through Jesus Christ our Lord. Amen.

May all passing things be valueless in my sight for the sake of Thee, my GOD; and all that is Thine precious to me, and Thou, my GOD, more than all. May all labour, which is for Thee, be sweet to me; and all rest wearisome which is not in Thee. Amen.

Vouchsafe to me, O my most sweet GOD, an understanding to know Thee, diligence to seek Thee, wisdom to find Thee, a conversation well-pleasing unto Thee, perseverance sweetly and trustfully awaiting Thee, trustfulness which shall blessedly embrace Thee; grant me to be nailed to Thy pains through penitence; to use Thy blessings on the way through grace: and at length in our heavenly home, to enter into Thy joys in glory, who with the FATHER and the HOLY GHOST livest and reignest One GOD world without end. Amen.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

CHAPTER VIII.—REVIEW OF MERCIES.

Meditation.

O WHAT great mercies hast Thou showed me, O my GOD! They truly have failed not, but have been new every morning. In the multitude of mercies I have been refreshed. Who can count them? They are more in number than the hairs of my head; more, even, than my sins, if those sins are pardoned. I know not where to begin, nor where to end. How many times have I been saved from ruin and disgrace! How often have I been in deep anxiety, and in the night of sorrow! but joy came in the morning, from my gracious FATHER! How frequently have I been saved from danger, at the very moment of it, when I was unexpecting and unprepared; when I knew not perhaps of my peril, until it was past; when I knew not of it at

all, nor shall do in this darkness, until Thy light shall shine upon the past, and I behold my life, falsely so called, by Thy brightness Who art my true unfailing Life!

Kind friends, the use of my senses,—a thousand undeserved, forgotten, misused comforts, fill my ungrateful thoughts. Yea, when I loved the gifts, and not the Giver, and even used the gifts against the Giver, they were still showered upon me.

What means of grace have I not enjoyed! What calls! What recalls! What patience, long, unwearied, despised, but continued, has been exercised towards me.

Often and often I might have been cut off in my sins, and lost the sight of GOD for ever: and to be without GOD, saith a holy father, is worse than hell.[1] Nay, it is hell, and the most grievous part of it. Yet I lived, year after year, unfit for GOD's Presence, and careless of it.

I prayed, "Thy kingdom come," against myself, not for myself. If CHRIST had come to judgment, I had been lost; but behold, He is "long suffering to usward, not willing that any should perish, but that all should come to repentance."[2]

My own will has ever been uppermost in my heart; and now I see how vain it was. If GOD had granted me my desires, I should have suffered loss, and perhaps have perished. But He in His mercy gave me His perfect will, in place of my foolish and wayward lusts; and when He disappointed me, He saved and blessed me; yea, would have sanctified me, if I would, and made me more truly His, that I might have my own will perfectly and for ever, when once conformed to His own good will and united with it. And how often have I been kept from sin. Yea, more often far than from sword, or pestilence, or shipwreck. There is no sin into which I might not have fallen, but for GOD!

[1] S. Chrys. Hom. in Rom. v. [2] 2 S. Pet. iii. 9.

Many were the sins into which I was falling, but He arrested me. I can remember times—not one, not two only—in which a trifling circumstance saved me from a great offence; and that circumstance was from God's delivering Hand.

And why has God poured His benefits upon me? Who am I, and what am I, of myself? A dead dog, unworthy of notice. The centurion said, "Lord, I am not worthy that Thou shouldest come under my roof." He was a devout man, and acted up to his light,—nay, beyond it: he had gained grace by his use of the first gift of God. How unworthy, then, am I.

What reward shall I give unto the Lord for all the benefits that He hath done unto me? Full of wisdom, full of care, full of mercy, full of love, have been all His dispensations. Already can I see His saving purpose in most cases; and hereafter I shall behold it in all. Whether I consider God's mercies to men, or to myself,—His temporal mercies or His eternal,—His gifts of nature or of grace,—the Incarnation, or my being made a receiver of Its benefits,—the wonderful means of grace, or their being bestowed upon me,—I am amazed, and I abhor myself for my ingratitude, my cold heart, my want of love.

Who can express the noble acts of the Lord, or show forth all His praise? This is a work for Heaven—a work for eternity; but even here let me practise this blessed occupation, and by loving enlarge my heart to receive more love; and cleanse the eyes of my soul by seeing the mercies of God, that I may behold Him Who hath showed them, and Who is their living source and fount. It is a subject for angels' tongues; and yet in some respects more fit for a sinner like myself: for those blessed spirits have not to do with sin, nor need they to thank God that He arrested them in guilt, and called and recalled them to repentance.

If they rejoice when one sinner is converted, they may praise God for mercies to me which they require

not: and the more pure they are, the more they will admire His love. But what should be my thankfulness!

To think that I should be reconciled to GOD! That I should receive the Body and Blood of JESUS! That I should hope for Heaven! That I should now be safe this day, after so many perils to soul and body, and should be preparing—and I trust with good hope, to meet my SAVIOUR! Oh what tongue, what thought, what heart, what love of man can grasp, much less express so boundless a mercy, so infinite a blessing? Oh to comprehend with all saints what is the breadth, and length, and depth, and height of the Cross of CHRIST! Oh to know the love of GOD which passeth knowledge!

Devotions.

O LORD, open Thou my lips:
And my mouth shall show forth Thy praise.

Our FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Psalm cvii.

O give thanks unto the LORD, for He is gracious: and His mercy endureth for ever.

Let them give thanks whom the LORD hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the LORD in their trouble: and He delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

For He satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death : being fast bound in misery and iron ;

Because they rebelled against the words of the LORD : and lightly regarded the counsel of the most Highest ;

He also brought down their heart through heaviness : they fell down, and there was none to help them.

So when they cried unto the LORD in their trouble : He delivered them out of their distress.

For He brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

For He hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the LORD in their trouble : He delivered them out of their distress.

He sent His word and healed them : and they were saved from their destruction.

O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

That they would offer unto Him the sacrifice of thanksgiving : and tell out His works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the LORD : and His wonders in the deep.

For at His word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wits' end.

So when they cry unto the LORD in their trouble : He delivereth them out of their distress.

For He maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so He bringeth them unto the haven where they would be.

O that men would therefore praise the LORD for His goodness : and declare the wonders that He doeth for the children of men !

That they would exalt Him also in the congregation of the people : and praise Him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh He barren : for the wickedness of them that dwell therein.

Again, He maketh the wilderness a standing water : and water-springs of a dry ground.

And there He setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

Though He suffer them to be evil intreated through

tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth He the poor out of misery : and maketh him housholds like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the LORD.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Psalm cxvi.

I am well pleased : that the LORD hath heard the voice of my prayer ;

That He hath inclined His ear unto me : therefore will I call upon Him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I shall find trouble and heaviness, and I will call upon the Name of the LORD : O LORD, I beseech Thee, deliver my soul.

Gracious is the LORD, and righteous : yea, our GOD is merciful.

The LORD preserveth the simple : I was in misery, and He helped me.

Turn again then unto thy rest, O my soul : for the LORD hath rewarded thee.

And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the LORD : in the land of the living.

I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

What reward shall I give unto the LORD : for all the benefits that He hath done unto me ?

I will receive the cup of salvation : and call upon the Name of the LORD.

I will pay my vows now in the presence of all His

people : right dear in the sight of the LORD is the death of His saints.

Behold, O LORD, how that I am Thy servant : I am Thy servant, and the son of Thine handmaid ; Thou hast broken my bonds in sunder.

I will offer to Thee the sacrifice of thanksgiving : and will call upon the Name of the LORD.

I will pay my vows unto the LORD, in the sight of all His people : in the courts of the LORD's house, even in the midst of thee, O Jerusalem. Praise the LORD.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Or, *Psalm* cxviii.

O give thanks unto the LORD, for He is gracious : because His mercy endureth for ever.

Let Israel now confess that He is gracious : and that His mercy endureth for ever.

Let the house of Aaron now confess : that His mercy endureth for ever.

Yea, let them now that fear the LORD confess : that His mercy endureth for ever.

I called upon the LORD in trouble : and the LORD heard me at large.

The LORD is on my side : I will not fear what man doeth unto me.

The LORD taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

It is better to trust in the LORD : than to put any confidence in man.

It is better to trust in the LORD : than to put any confidence in princes.

All nations compassed me round about : but in the Name of the LORD will I destroy them.

They kept me in on every side, they kept me in, I say, on every side : but in the Name of the LORD will I destroy them.

They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the LORD I will destroy them.

Thou hast thrust sore at me, that I might fall : but the LORD was my help.

The LORD is my Strength and my Song : and is become my Salvation.

The voice of joy and health is in the dwellings of the righteous : the right hand of the LORD bringeth mighty things to pass.

The right hand of the LORD hath the pre-eminence : the right hand of the LORD bringeth mighty things to pass.

I shall not die, but live : and declare the works of the LORD.

The LORD hath chastened and corrected me : but He hath not given me over unto death.

Open me the gates of righteousness : that I may go into them, and give thanks unto the LORD.

This is the gate of the LORD : the righteous shall enter into it.

I will thank Thee, for Thou hast heard me : and art become my Salvation.

The same Stone which the builders refused : is become the Head-stone in the corner.

This is the LORD's doing ; and it is marvellous in our eyes.

This is the day which the LORD hath made : we will rejoice and be glad in it.

Help me now, O LORD : O LORD, send us now prosperity.

Blessed be he that cometh in the Name of the LORD : we have wished you good luck, ye that are of the house of the LORD.

GOD is the LORD Who hath showed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

Thou art my GOD, and I will thank Thee : Thou art my GOD, and I will praise Thee.

O give thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Psalm cxxxix.

O LORD, Thou hast searched me out and known me : Thou knowest my down-sitting and mine uprising; Thou understandest my thoughts long before.

Thou art about my path, and about my bed : and spiest out all my ways.

For lo, there is not a word in my tongue : but Thou, O LORD, knowest it altogether.

Thou hast fashioned me behind and before : and laid Thine hand upon me.

Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

Whither shall I go then from Thy SPIRIT : or whither shall I go then from Thy presence ?

If I climb up into heaven, Thou art there : if I go down to hell, Thou art there also.

If I take the wings of the morning : and remain in the uttermost parts of the sea ;

Even there also shall Thy hand lead me : and Thy right hand shall hold me.

If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

Yea, the darkness is no darkness with Thee, but the night is as clear as the day : the darkness and light to Thee are both alike.

For my reins are Thine : Thou hast covered me in my mother's womb.

I will give thanks unto Thee, for I am fearfully and wonderfully made : marvellous are Thy works, and that my soul knoweth right well.

My bones are not hid from Thee : though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being imperfect : and in Thy book were all my members written ;

Which day by day were fashioned : when as yet there was none of them.

How dear are Thy counsels unto me, O God : O how great is the sum of them !

If I tell them, they are more in number than the sand : when I wake up I am present with Thee.

Wilt Thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

For they speak unrighteously against Thee : and Thine enemies take Thy Name in vain.

Do not I hate them, O Lord, that hate Thee : and am not I grieved with those that rise up against Thee ?

Yea, I hate them right sore : even as though they were mine enemies.

Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Glory be to the Father, &c.

As it was in the beginning, &c.

Genesis xlviii.

And it came to pass after these things, that one told Joseph, Behold, thy father is sick : and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee : and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people ; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I

came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath; and I buried her there in the way of Ephrath; the same is Beth-lehem. And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom GOD hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, GOD hath showed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born. And he blessed Joseph, and said, GOD, before Whom my fathers Abraham and Isaac did walk, the GOD Which fed me all my life long unto this day, the Angel Which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so;

my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Deuteronomy viii.

All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him. For the Lord thy God bringeth thee into a good land,

a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy GOD for the good land which He hath given thee. Beware that thou forget not the LORD thy GOD, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: lest when thou hast eaten and art full, and has built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the LORD thy GOD, which brought thee forth out of the land of Egypt, from the house of bondage; Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; Who brought thee forth water out of the rock of flint; Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the LORD thy GOD: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the LORD thy GOD, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your GOD.

O Lord, my Lord,
for my being, life, reason,
for nurture, protection, guidance,
for education, liberty, religion,
for Thy gifts of grace, nature, substance,
for redemption, regeneration, catechizing,
for my call, re-call, yea, many calls besides;
for Thy forbearance, longsuffering,
long long-suffering
to me-ward,
many seasons, many years, up to this time;
for all good things received, successes granted me,
good things done;
for the use of things present,
for Thy promise, and my hope
of the enjoyment of good things to come;
for my parents, and teachers, and benefactors,
for friends sincere,
domestics faithful,
for all who have advantaged me
by writings, homilies, converse,
prayers, patterns, rebukes, injuries;
for all these, and all others
which I know, which I know not,
open, hidden,
remembered, forgotten,
done when I wished, when I wished not,
I confess to Thee and will confess,
I bless Thee and will bless,
I give thanks to Thee and will give thanks,
all the days of my life.
Who am I, or what is my father's house,
that Thou shouldest look upon a dead dog,
the like of me?
What reward shall I give unto the Lord
for all the benefits which He hath done unto me?
What thanks can I recompense unto God,
for all He hath spared and borne with me until now?

Holy, Holy, Holy,
worthy art Thou,
O LORD and our GOD, the Holy One,
to receive the glory, and the honour, and the power,
for Thou hast made all things,
and for Thy pleasure they are,
and were created. Amen.

Woe is me, my GOD, that I so often have sought to fly Thy Fatherly Providence, and to live after my own foolish mind; therefore shunning the Hand of Thy Divine Providence, which was leading me unto life, I have incurred perils, errors, and sins unnumbered. O folly to be deplored with tears of blood! I repent. My whole soul repenteth. Most humbly I pray for pardon. But now henceforth, O LORD, give me Thy grace ever to have Thy Providence before my eyes, to feel that whatever good or ill befalleth me is from Thee, and to receive it as an exceeding blessing. Be this my solace in adversity, confidence in terror, security in danger, boldness in difficulties, patience in distress, calmness in tumults, rest of soul in looking forward. This only is my heart's desire, to do and say and think as Thou, my GOD, judgest best for Thy glory and my salvation, so that in all things, and above all things, I may contemplate, adore, love, honour, praise, and bless Thee for ever and ever. Amen.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Chapter IX.—CALM OF SOUL.

Meditation.

Very blessed is my present state. I am in a calm sea upon which the storms of the world are reflected as they pass away, and on the face of those waters I discern the outlines of the eternal hills. I am between two worlds, and am passing from one into the other. The tempests of life are behind me. I am already under the shelter of my native land. I have but to cross the breakers at the bar, and I am in port for ever.

O how sweet is this calm and stillness. Now know I that the Lord forsaketh not His anointed. Now know I the truth of the words, "Before I was troubled I went wrong." Not one pain, not one sorrow too much have I received. Not one needless disappointment have I suffered. Why did a contrary wind baffle me, but because I was not steering for Heaven? Why was it hard and painful to return to the place whence I had sailed, but because that place was not my home; because I should have sought a better country, that is, an heavenly?

The afflictions which I suffer I brought upon myself, and must bear them meekly, yea, thankfully, for bitter herbs are healing. "Before forgiveness they are the punishment of sinners, but after forgiveness they are the contests and exercises of the righteous."[1] My faculties are failing. Sight, and hearing, and remembrance fail; and feeble is my step, and weak my arm. Once these things were painful, even the thought of them; but, my God, let them be so no more; for now I feel Thy mercy in calling me to Thyself whilst memory availed to recall my sins, and I had faculties for repentance; and now also I see in the departure of my powers so many gentle and constant calls from this world to the next, from myself to Thee; nay, not

[1] S. Aug. de pecc. merit. II. s. 54.

warnings only and calls, but promises. My weakness speaks to me of Thee as the strength of my heart for ever. My tottering steps preach to me of that place in which we shall approach our God not by feet,—but by affections, and with the speed of love. My failing eyes shew Thee to me in faith and hope, O my God; Thee Whom to see is to live, and to live in Whom is endless bliss; and Who wilt give faculties to perceive Thee unto all those to whom Thou hast given the love to seek Thee, and the bliss to find Thee. The dulness of my ears tells me of "the new song," the things "which ear hath not heard;" the "unspeakable things which it is not lawful for a man to utter." My failing memory is also a forerunner of that blessed condition in which no remembrance is required; for time is then no more, and nothing passes away, but bliss is ever present, because God Himself is.

Of old I found it hard to surrender my own will, and to accept my God's; nay, I would not do it. But now what is there to prevent my wishing only that which God shall will? For I have seen the evil of my own will, and the folly and vanity of wrestling with God. I am, I trust, subdued and softened: and have no heart now to continue those restless longings, those impatient desires, those endless succeeding plans of self, which, like the barren driving clouds of the north, troubled my former life, and expelled the peace which my Lord would have bestowed upon me, unworthy as I was. Now I would accept God's Will perfectly; and I wish nothing more than that mine should be absorbed, and lost in It, so that I may be truly one with Thee, my life and bliss.

Away with all desires except desires of Thee, my God. The disputes, the strivings, the labours, the tumults of the world are no more to me. God "hath promised eternal life, where we can fear nothing, where we cannot be disturbed, whence we cannot remove, where we cannot die, where we mourn not for the departed, nor

expect a successor."[1] That which interests the world has no charms for me, nay, it vexes me. I am old and weary. I would be at peace. Let others fret, and toil, and strive, but not I. It becometh not me; nay, would that all could see as I now see. Would that I had ever seen as I now see. Then should I not have sinned and suffered as I have.

A holy father has said: "The man who fears GOD, as he ought, and trusts in Him, gathers from the very root of pleasure, and has possession of the whole fountain of joy; and as a spark falling upon a wide ocean quickly disappears, so whatever events happen to the man who fears GOD, these, falling as it were upon an immense ocean of joy are quenched and destroyed."[2] This is my aim. I desire that every spark of earthly desire should be quenched in me, and be swallowed up in the ocean of GOD's love.

Once peace and I were strangers to each other. I was at enmity with others. I was at enmity with myself. There was a war of lusts in my soul and body; for I had lost peace with Thee my GOD, Thee the only peace; but now being reconciled to Thee, O my Peace, I desire to be at peace entirely within and without. I know this cannot be perfectly as yet. I know that here I must be tempted. I know that here there will be sorrow, and persecutions; but I desire to begin this peace now, and to perfect it in eternity. I desire to be like some still river in which the heavens are seen, and if a breeze shall ruffle it at times, or a cloud pass between earth and heaven, and efface the beauteous image, yet shall it be but for a moment; and soon the everlasting hills, and the heavens themselves shall be seen again mirrored in perfect stillness, whilst the stream flows on and on towards ocean. Thus may I, O my GOD, glide on into eternity in holy peace, with heavenly hopes reflected upon the still surface of my soul.

[1] S. Aug. In Johan. Ev. Tr. xxxii. s. 9.
[2] S. Chrys. De Stat. xviii.

Arise then, O blessed Jesus, Prince of peace, and as Thou didst rebuke the winds, and say Peace unto the waves, and they were still, so still Thou now the tempest of my passions. As Thou didst grant to Mary to choose the better and the eternal part, and to sit at Thy sacred Feet in perfect peace, so grant unto me to hear, and see, consider, and love Thee, and Thee only; that all earthly desires may sink down, and my soul may be hushed and still before Thee. As Thou, O Blessed Jesus, didst say Peace to Thy troubled disciples when they were gathered together after Thy Passion, so give peace to me who sorrowfully remember how often I have forsaken Thee and lost Thee, and how full of peril is my condition whilst I live. In Thy peace let me live, and in Thy peace die, and rise, and ascend, and dwell for ever. For Thy peace is all peace. I need no more. In such measure as I can receive it now I ask, and beseech Thee to bestow Thy peace upon me, that I may be enlarged to receive in greater measure, and hereafter enjoy the multitude of peace: when I behold Thee the Prince of Peace, Who art what Thou givest, and givest what Thou art.

Devotions.

O Lord, open Thou my lips.
And my mouth shall show forth Thy praise.

Our Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, The power and the glory, For ever and ever. Amen.

Psalm lxxi. (see p. 85.)

Psalm xxix.

Bring unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

Give the Lord the honour due unto His Name: worship the Lord with holy worship.

It is the Lord, that commandeth the waters: it is the glorious God, that maketh the thunder.

It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

He maketh them also to skip like a calf: Libanus also, and Sirion, like a young unicorn.

The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in His temple doth every man speak of His honour.

The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

The Lord shall give strength unto His people: the Lord shall give His people the blessing of peace.

Glory be to the Father, &c.

As it was in the beginning, &c.

S. John xiv.

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's House are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto Him, LORD, we know not whither Thou goest; and how can we know the way? JESUS saith unto him, I am the way, the truth, and the life: no man cometh unto the FATHER, but by Me. If ye had known Me, ye should have known My FATHER also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, LORD, shew us the FATHER, and it sufficeth us. JESUS saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the FATHER; and how sayest thou then, Shew us the FATHER? Believest thou not that I am in the FATHER, and the FATHER in Me? the words that I speak unto you I speak not of Myself: but the FATHER that dwelleth in Me, He doeth the works. Believe Me, that I am in the FATHER, and the FATHER in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My FATHER. And whatsoever ye shall ask in My Name, that will I do, that the FATHER may be glorified in the SON. If ye shall ask any thing in My Name, I will do it. If ye love Me, keep My commandments. And I will pray the FATHER, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My FATHER, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My FATHER, and I will love him, and will manifest Myself to him. Judas

saith unto Him, not Iscariot, LORD, how is it that Thou wilt manifest Thyself unto us, and not unto the world? JESUS answered and said unto him, If a man love Me, he will keep My words: and My FATHER will love him, and We will come unto him, and make our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the FATHER'S which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the HOLY GHOST, Whom the FATHER will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the FATHER: for My FATHER is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the FATHER; and as the FATHER gave Me commandment, even so I do. Arise, let us go hence.

1 *S. John* ii. 1—17.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the FATHER, JESUS CHRIST the righteous: and He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word,

in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the Word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I write unto you, little children, because your sins are forgiven you for His Name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

1 *S. John* iii.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of

God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for His seed remaineth in him: and He cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.

Prayers.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind, through Jesus Christ our Lord. Amen.

O God, from Whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servants that peace which the world cannot give; that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

O my God, I desire to feel delight in Thy sweetness alone, to feel joy and pleasure only in what is Thine, to reject, hate, and abhor all worldly things, all that would wean my heart from Thee. Help me to this end, O Lord, with Thy goodness, that gladly and perfectly serving Thee in this life, I may with Thy blessed saints see and enjoy Thee for ever in the life to come. Amen.

O Lord my God, abide with me, I beseech Thee, and in Thee let my soul find rest, and let it delight itself in Thee; for what is there that can be compared with that peace which is in Thee, seeing that it passeth all understanding; and better than a continual feast is that repose and quiet of the Spirit in which Thou dwellest. Be it far from me that this or that should trouble me, or anything but Thy displeasure. Nothing can bring me any good, if I lack Thy peace, and what can I lack if I have Thee? Grant me then peace in Thee and Thee alone, through Jesus Christ our Lord. Amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

Chapter X.—THE DEATH OF THE FAITHFUL.

I. Toil and death were the penalty of the Fall; but there was a blessing in them even from the first; for labour and fear subdued in some measure the folly and violence of men,[1] and death was an escape from the miseries of this sinful world. By tradition, and by a natural sense of God's justice, the righteous learned to feel that it could not but be better with them in another world. And so, not only the Patriarchs were gathered to their fathers in deep peace—their bones laid in the promised land, and in sepulchres purchased at a price, as in hope of the Resurrection in Christ—but even virtuous heathens fell asleep sweetly, and talked and meditated to the last of a better state. But far brighter is the hope of a Christian; and the terror and disquiet of death are taken away by Him Who hath conquered it by subjecting Himself to it.

"In the death of Christ, Death died; because life dying slew death, the fulness of life swallowed up

[1] S. Aug. De Vera Rel. xv.

death: Death was absorbed in the Body of CHRIST."[1] Death is no longer death. It is destroyed, together with him who had the power of it.[2] Death is now but the portal of another life. The act of dying has been sanctified: for by His own will the Prince of Life "gave up the ghost." The tomb has been sanctified: for He lay in it. The corruption of the body matters not: for the Resurrection of CHRIST has prepared for us a more glorious body,—it is but the perishing of the seed. The state after death also is holy and blessed: for He hath passed through it Whose mere touch is consecrating. Our very Baptism is a Baptism into death. Our growth in grace is a dying to the world. This life is death; but death is life.

1. The act of dying has been sanctified. In our LORD it was an act of atonement, the payment of our ransom. But now that the ransom is paid, and the atonement made, everything is changed. It is true that death is still the consequence of sin, and should be accepted meekly, in a spirit of penitence; but then the sting of death is drawn by the death of sin. Our death is now a following of the Second Adam, not of the first. We may even make it a commemoration of CHRIST'S death, a celebration and pleading of the Cross. Surely we show forth the LORD'S death, if, having crucified our sins, we take His words upon our lips, and die in the faith of His Death. "FATHER, into Thy Hands I commend my spirit!"

Our LORD died by His own will. This is seen in His dying before the thieves, and in the mighty voice, and in the bowing down of His Head. It was an act of the will. "Who so sleeps when he will, as JESUS died when He willed? Who so puts off his garment when he will, as He put off the flesh when He willed?"[3] "I lay down My life," He said, "that I might take it again. No man taketh it from Me, but

[1] S. Aug. In Johan. Ev. tr. xii. § 11. [2] Heb. ii. 14.
[3] S. Aug. Tract. in Joh. Ev. cxix. § 6; Serm. ccxix. § 12.

I lay it down of Myself."[1] We also can die with our own will; not by it, but with it. We can sweetly consent, and offer up ourselves in death to God, uniting ourselves in affection with the death of Jesus, Who has consecrated to us the way of dying, and is our Way, by His Death, unto His Life. The act of dying has been sanctified. At that moment in which Jesus bowed the head and gave up the Ghost, saying, "Father, into Thy Hands I commend My spirit," it became holy and blessed.

2. The grave has been sanctified. Jesus has been buried. The Son of God in our nature has entered the tomb, and changed it into a temple. Churches are built in the form of the Holy Sepulchre, and we no longer shut out tombs from our cities, but admit them into holy places, consecrate ground for our dead, and, at times, bury them in our churches. The Holy Sepulchre itself is now embraced within the walls of Jerusalem, so changed is everything which Jesus touched. As He sanctified water in the river Jordan, so has He sanctified the grave. Earth or water are hallowed by His touch. Nay, if He has purified our nature, which in its sins is truly loathsome, how much more has He deprived the grave of its disgust! And whence came that disgust? The old belief that the dead are unclean, and that the touch of them is defiling, arose because death was both the fruit of sin, and the type of it. But now, death is, in Christ, a type of holiness. He who loves God, is most dead to sin and the world. The cold and motionless dead show forth those happy ones whom the temptations and sorrows of the world move not,—to whom they altogether are not. And, if death was once the fruit of sin, so now it is the root of life. The grave is part of the way to Heaven; a going up, not down; the last thing of time; the threshold of eternity. Let none dread burial in the dark earth; for the Lord of Life has been before

[1] S. John x. 17, 18.

him,—purified it with the incense of His righteousness; placed in it the unextinguishable lamp of hope, perpetually burning, and enlightening it until the brightness of His coming shall make all lights to pale and fade; and has made even the grave-stone the doorway of the Resurrection, waiting to be rolled back by angels.

We, if we fall asleep in our native land, shall be laid in holy ground,—probably under the walls of the parish church in which we worshipped whilst we lived. We shall repose amongst our departed friends, and those whom we leave behind will look kindly on our graves, as they pass to church, and will call to mind the hours of love which we spent together, and will pass on into the church to remember us there also before the GOD of quick and dead.

3. And if the resting-place of the body be blessed in CHRIST, far more happy is the retreat of the soul. For the soul feels its bliss, and bliss there must be to those of whom it is said, "Blessed are the dead which die in the LORD, Even so, saith the SPIRIT." There must be bliss in the Paradise which was promised to the penitent thief. If Abraham's bosom was the rest of the Jew, what must not that be which is the lot of the Christian? What is it but the bosom of CHRIST? Not the glory, nor the vision of GOD as GOD, which are peculiar to Heaven, but the presence of CHRIST, is surely the rest of the faithful dead. "I desire to depart, and to be with CHRIST," said the Apostle, not speaking of the Resurrection, but only of death. We can well perceive how happy we must be in that state in which we can no more sin; in which the world cannot distract us, nor the corruptible body press down the soul; in which we can review the past, and meditate upon the wondrous mercies of GOD, attend upon the LORD without distraction, learning like Mary at the feet of JESUS, or praising without pause or weariness, after the pattern of the blissful angels.

This is a great mystery, but enough is told us of that unknown condition to assure us of rest, and peace,

and of a special Presence of CHRIST; and they are accounted blessed by the SPIRIT, who so die as to attain this happiness.

Devotions.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

Our FATHER, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

LORD, give Thy people eternal rest.
And light perpetual shine on them.
I trust to see the goodness of the LORD:
In the land of life.

Psalm xxiii.

The LORD is my Shepherd: therefore can I lack nothing.

He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

He shall convert my soul: and bring me forth in the paths of righteousness, for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full.

But Thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Nunc dimittis. S. Luke ii. 29.

LORD, now lettest Thou Thy servant depart in peace: according to Thy word.

For mine eyes have seen: Thy salvation,

Which Thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of Thy people Israel.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Philip. i. 20—23.

According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also CHRIST shall be magnified in my body, whether it be by life, or by death. For to me to live is CHRIST, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with CHRIST; which is far better.

1 *Cor.* xv.

Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that CHRIST died for our sins according to the Scriptures: and that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present,

but some are fallen asleep. After that He was seen of James; then of all the Apostles. And last of all He was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that He raised up Christ: Whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when he saith all things are put under Him, it is manifest that He is excepted, which

did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natu-

ral; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the LORD from Heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of GOD; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to GOD, which giveth us the victory through our LORD JESUS CHRIST. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the LORD, forasmuch as ye know that your labour is not in vain in the LORD.

Prayers.

A Christian close,
without sin, without shame,
and, should it please Thee, without pain,
and a good answer
at the dreadful and fearful judgment-seat
of JESUS CHRIST our LORD,
Vouchsafe, O LORD!

O ALMIGHTY GOD, Who hast knit together Thine elect in one communion and fellowship in the mystical

Body of Thy Son, Christ our Lord; Grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee; through Jesus Christ our Lord. Amen.

Lord, bow Thine ears unto our prayers, wherein we call devoutly upon Thy mercy, that Thou wilt bestow the souls of Thy servants, which Thou hast commanded to depart from this world, in the country of peace and rest, and cause them to be made partners with Thy holy servants; through Christ our Lord. Amen.

Give me, Lord, Thy grace, that my faith waver not, but be ever firm and constant; that the hope of Thy mercy and life everlasting never decay in me; that charity wax not cold in me; finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death hath shut up the eyes of my body, yet that the eyes of my soul may still behold and look upon Thee; that when death hath taken away the use of my tongue and speech, yet that my heart may cry, and say unto Thee, Into Thy hands I commend my spirit: Lord Jesu, receive my soul! Amen.

O Lord Jesu! give what Thou commandest, and command what Thou wilt. Make my soul ready for Thy coming, come when Thou wilt. Give me patience at least sufficient, and if it please Thee, most peaceful; and come how Thou wilt, O Thou Who art the Salvation of all who hope in Thee. And besides, I beseech Thee, O Lord Jesus, place Thy Death, Cross, Passion, Burial, and Blood between Thy judgment and my soul, now and ever, and especially in the hour of my death. And may my Death, I humbly beseech Thee, never be sudden, nor find me unprepared; nor be so fierce in its approach but that I may keep my faith, hope, and charity, memory and understanding sound to the last

breath. So come, so come, O Lord Jesus, and have mercy upon me.

Lord, make my service acceptable to Thee while I live, and my soul ready for Thee when I die. Amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

Chapter XI.—THE DEATH OF THE FAITHFUL.

Although we should strive to conform our will to God's Will, and to desire only that which He intends, yet we are not forbidden to wish, if we wish temperately and submissively. We may wish for health, if we are prepared to suffer sickness; we may wish to die, if we are prepared to die, and willing to live. In God's saints there has been a variety of feeling; some have approached death with joy, some with awe. The saints have different tempers by nature, and different gifts by grace. Let us judge no man; nor let us force ourselves to feel that which is strange to us. If we are fit to die, it will not harm us to shrink from death to the very last, if we submit in faith; nor are we forbidden to have a joy and delight in it, if such arise in our hearts. Thus writes the great saint, Augustine: who on his own death-bed, caused the penitential psalms to be written up on the walls of his chamber, and recited them continually with many tears, A.D. 430. "There are men who die with patience; but there are some perfect men who with patience live. What have I said? He who as yet desires this life, when the day of death is come patiently endures death; he struggles against himself to follow the Will of God; and he aims rather in his mind at that which God chooses, not at that which the human will chooses; and from the desire of the present life comes a struggle with death,

and he applies patience and fortitude that he may die with calmness. That man dies patiently. But he who desires, as the Apostle says, to depart and be with CHRIST, does not die patiently; but lives patiently, dies joyfully."[1]

And again; "We groan being burdened. If thou groanest lay down that burden willingly. Surely the Apostle said that he groaned under this burden, that he was weighed down under this load of the corruptible body; see whether he wishes to be unclothed of this burden under which he is burdened, under which he groans. This does not follow, but what says he? 'Not that we would be unclothed.' O voice of nature, confession of penalty. Heavy is the body; burdensome is the body; corruptible is the body; we groan under it, and do not willingly leave it, and do not willingly lay it aside. We are unwilling, he says, to be unclothed. Wilt thou remain thus lamenting? And if thou groanest being burdened, why art thou not willing to be unclothed? No, he says. See what follows. Not that we would be unclothed but clothed upon. I groan under the earthly garment, I hasten to the heavenly; I wish to receive this. I am unwilling to lay that aside. Not that we would be unclothed but clothed upon."[2]

The death-beds of holy men are full of profit to those who will meditate upon them. This eminent saint, during the last ten days of his life, requested that none should see him, except when the physicians entered, or when his food was brought; and thus he prayed away his life."[3]

S. Ambrose also, who converted him, no less a saint, and who had lived to GOD devoutly, beyond our highest thoughts in these cold days, when he came to die stretched out his hands in the form of a cross,

[1] S. Aug. in Ep. Johan. c. iv. Tract. ix. s. 2.
[2] S. Aug. Serm. 299, s. 9.
[3] Possidius. Vita ap. Op. Ed. Ben.

and prayed in silence, then having received the Sacrament, he gave up the ghost. A.D. 397.[1]

The great and glorious S. Chrysostom, when his enemies were hurrying him away with cruelty was taken so ill that his guards were obliged to return with him to the Church near which they had lodged at night. On arriving there he changed his garments and clothed himself in white from head to foot, not having yet broken his fast. After which he distributed the few things he had left, amongst those who were then present; and having communicated, and made his last prayer in the hearing of all who were present, he added, according to his usual custom, "Glory to GOD for all things." Then he pronounced his last Amen, and stretching out his feet, yielded up his spirit A.D. 407.[2]

The holy woman Paula who died at Jerusalem rich in good works A.D. 404, when she perceived that death was approaching, continued to whisper, "LORD, I have loved the habitation of Thine house, and the place where Thine honour dwelleth." "O how amiable are Thy dwellings: Thou LORD of Hosts. My soul hath a desire and longing to enter into the courts of the LORD." "I had rather be a door-keeper in the house of my GOD: than to dwell in the tents of ungodliness." And when asked why she was silent, why she would not answer, whether she was unhappy about anything, she answered, that she had no trouble, but beheld all things calm and quiet. After these words she was silent, and closing her eyes, as if she already despised mortal things, she kept repeating the same verses, even until she breathed out her soul, so that they who were present could scarcely hear what she said: and holding her finger to her mouth, she continued to sign the cross upon her lips.[3]

S. Severinus, on his death-bed, embraced each of

[1] Vita a Paulino Presb. ap. Op.
[2] Eccl. Hist. par M. L'Abbé Fleury, Lib. xxii.
[3] B. Hieron. Ep. ad Eustochium.

his companions, and received the Holy Communion, begging them not to weep, but to sing psalms. When they could not speak for sorrow, he began himself to sing: "Praise the LORD, for His Saints; let everything that hath breath praise the LORD;" and these were his last words. A.D. 482.[1]

S. Columba, when he drew to his end, said to his companion, "This day, in the sacred volume, is called the Sabbath, that is, rest, and will be indeed a Sabbath to me; for it is to me the last day of this toilsome life; the day on which I am to rest from all my labour and trouble: for on this sacred night of the LORD, at the midnight hour, I go the way of my fathers. So my gracious LORD hath vouchsafed to intimate, and all my desire and joy is to be with Him." Then he ascended a hill which overlooked the monastery and prayed for it; and afterwards returning to his room, continued his usual employment of copying the Psalter until he came to the words in Psalm xxxiv. They that seek the LORD shall not want any good thing. Then he said, "Here I have come to the end of a page, it's a very proper part for me to stop at; for the following words will better suit my successor than me." Then he went to church, and left a last instruction for his disciples. After this he remained silent until the bell was rung for vigils at midnight; then hastily rising, and going to church, he arrived there before any other, and kneeled down at the altar to pray. There he was found lying: and lifting up his eyes he looked round with inexpressible cheerfulness and joy of countenance; blessed the Monks by lifting up his hand, for voice was gone, and breathed out his spirit. But on his face remained so bright a look, so sweet a smile, that it seemed he only slept. A.D. 595.[2]

The death of the Venerable Bede, our own historian, is thus described by his disciple Cuthbert, "He

[1] Light in darkness, by Dr. Neander.
[2] Adamnan, quoted in Life by John Smith, D.D., Glasgow. 1824.

was much troubled with shortness of breath, yet without pain, before the day of our LORD'S Resurrection,—that is, about a fortnight; and thus he afterwards passed his life, cheerful and rejoicing, giving thanks to Almighty GOD every day and night, nay, every hour, till the day of our LORD'S Ascension, that is, the twenty-sixth of May, and daily read lessons to us, his disciples; and whatever remained of the day he spent in singing psalms; he also passed all the night awake, in joy and thanksgiving, unless a short sleep prevented it, in which case, he no sooner awoke, than he presently repeated his wonted exercises, and ceased not to give thanks to GOD with uplifted hands. I declare with truth, that I have never seen with my eyes, nor heard with my ears, any man so earnest in giving thanks to the living GOD.

"O truly happy man! He chanted the sentence of S. Paul the Apostle, 'It is dreadful to fall into the hands of the Living GOD,' and much more out of Holy Writ; wherein also he admonished us to think of our last hour, and to shake off the sleep of the soul. . . . . He also sang antiphons, according to our custom and his own, one of which is, 'O glorious King! LORD of all power, Who triumphing this day, didst ascend above all the heavens! Do not forsake us orphans, but send down upon us the SPIRIT of truth, Which was promised to us by the FATHER. Hallelujah!' And when he came to that word, 'Do not forsake us,' he burst into tears, and wept much; and an hour after, he began to repeat what he had commenced, and we, hearing him, mourned with him. By turns we read, and by turns we wept; nay, we wept always whilst we read. In such joy we passed the days of Lent, till the aforesaid day; and he rejoiced much, and gave GOD thanks because he had been thought worthy to be so weakened. He often repeated, 'that GOD scourgeth every son whom He receiveth,' and much more out of Holy Scripture, as also this sentence from S. Ambrose,

'I have not lived so as to be ashamed to live among you; nor do I fear to die, because we have a gracious God!' During these days, he laboured to compose two works, well worthy to be remembered, besides the lessons we had from him, and singing of psalms; viz., he translated the Gospel of S. John, as far as the words, 'but what are these among so many?' etc., into our own tongue, for the benefit of the Church, and some collections out of the notes of Bishop Isidorus, saying, 'I will not have my pupils read a falsehood, nor labour therein without profit after my death.'

"When the Tuesday before the Ascension of our Lord came, he began to suffer still more in his breath, and a small swelling appeared in his feet; but he passed all that day, and dictated cheerfully, and now and then among other things, said, 'Go on quickly, I know not how long I shall hold out, and whether my Maker will not soon take me away.' But to us he seemed very well to know the time of his departure; and so he spent the night awake in thanksgiving. And when the morning appeared, that is, Wednesday, he ordered us to write with all speed what he had begun.... There was one of us with him who said to him, 'Most dear master, there is still one chapter wanting; do you think it troublesome to be asked any more questions?' He answered, 'It is no trouble; take your pen and make ready, and write fast.'.... All mourned and wept, especially because he said 'They should no more see his face in this world.' They rejoiced for that he said, 'It is time that I return to Him Who formed me out of nothing. I have lived long; my merciful Judge well foresaw my life for me. The time of my dissolution draws nigh; for I desire to die, and to be with Christ.' Having said much more, he passed the day joyfully, till the evening; and the boy above mentioned said, 'Dear master, there is yet one sentence not written.' He answered, 'Write quickly.' Soon after, the boy said, 'The sentence is now written.' He re-

plied, 'It is well; you have said the truth. It is ended. Receive my head into your hands, for it is a great satisfaction to me to sit facing my holy place, where I was wont to pray, that I may also sitting call upon my FATHER.' And thus, on the pavement of his little cell, singing 'Glory be to the FATHER, and to the SON, and to the HOLY GHOST,' when he had named the HOLY GHOST, he breathed his last, and so departed to the heavenly kingdom," A. D. 735.

S. Anselm, Archbishop of Canterbury, thus fell asleep, A. D. 1109.

"From that time," says the friend who witnessed his decease, "he took to his bed, and with gasping breath continued to exhort all who had the privilege of drawing near to him to live to GOD, each in his own order. Palm Sunday had dawned, and we, as usual, were sitting round him. One of us said to him, 'Lord Father, we are given to understand that you are going to leave the world for your LORD'S Easter court.' He answered, 'If His will be so, I shall gladly obey His call. But if He will rather that I should yet remain among you, at least till I have solved a question which I am turning in my mind, about the origin of the soul, I should receive it thankfully: for I know not whether any one will finish it when I am gone. I trust that if I could take food, I might yet get well; for I feel no pain anywhere—only a general sinking, from weakness of my stomach, which cannot take food.'

"On the following Tuesday, towards evening, he was no longer able to speak intelligibly. Ralph, Bishop of Rochester, asked him to bestow his absolution and blessing on us who were present, and on his other children, and also on the King and Queen, with their children, and the people of the land who had kept themselves under GOD in his obedience. He raised his right hand, as if he was suffering nothing, and made the sign of the holy cross; and then drooped his head and sank down." After this, whilst the Passion

of the LORD was being read to him, he gently passed away.[1]

In the same century died Aletta, the mother of S. Bernard. Although a lady of high birth and position, "she was often to be seen alone and on foot, on the road between Fontaines and Dijon, visiting the cottages of the poor, and carrying provisions and remedies to the sick and afflicted, and administering instruction and spiritual consolation to them. She never allowed her domestics to assist her in these offices; so that it might be truly said that her left hand knew not what her right performed." On her death-bed, "She requested that the Holy Communion might be administered to her, and feeling strengthened after its reception, she desired that the Clergy would sit down to the feast she had provided. While they were at table, she sent for her eldest son Guido, and desired that he would request the company to repair to her chamber when the repast was ended. When they were assembled, and standing round her bed, Aletta calmly announced that the moment of her departure was at hand, and entreated their prayers. The Ministers of the LORD began to read the Litany, Aletta herself making the responses, as long as her breath lasted; but when the choir reached the versicle, 'By Thy Cross and Passion, Good LORD, deliver us,' the dying woman, commending her soul to GOD, raised her hand to make the sign of the Cross, and in that attitude she expired."[2]

Devotions.

(As in the last Chapter, p. 120, except the Lesson.)

Wisdom iii.

But the souls of the righteous are in the hand of

[1] Eadmer, quoted in Essays by R. W. Church, M.A., 1854.
[2] Life and Times of S. Bernard, by Dr. A. Neander.

God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect. But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord. For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable: their wives are foolish, and their children wicked: their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls. And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind. For glorious is the fruit of good labours: and the root of wisdom shall never fall away. As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out. For though they live long, yet shall they be nothing regarded: and their last age shall be without honour. Or, if they die quickly, they have no hope, neither comfort

in the day of trial. For horrible is the end of the unrighteous generation.

2 *Tim.* iv.

I charge thee therefore before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His kingdom, preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness; which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strength-

ened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever. Amen.

Chapter XII.—THE DEATH OF THE FAITHFUL.

We must not seek to copy the death-beds of the righteous, but their lives. Balaam wished to die the death of the righteous, but his last end was like that of God's enemies, because his life had been such. These holy men of whom we read teach us how to die, by first teaching us how to live. The confidence, and peace, and joy, nay, the exultation and triumph of departing saints, are not the property of death-bed penitents, but the crown of long and faithful service. Yet to all it is profitable to behold the death of the righteous; it quickens penitence; it inflames love; it fills with faith in God; it gives a glimpse of Heaven before the time, as much as we can bear, and enough to urge our steps on the narrow way.

In 1600 the very learned, wise, and pious Richard Hooker, Rector of Bishopsbourne, fell asleep in Christ.

Shortly before his death he received Absolution, and the Sacrament of the Lord's Body and Blood; after which there was perceived in his face "a reverent gaiety and joy," and on the following day he lay in deep silence, until his friend, Dr. Saravia, inquired his thoughts. He replied, "That he was meditating the number and motions of angels, and their blessed obedience and order, without which, peace could not be in heaven; and oh, that it might be so on earth!" After

which he added, "I have lived to see this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have by His grace loved Him in my youth, and feared Him in mine age, and laboured to have a conscience void of offence to Him, and to all men; yet if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And therefore, where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, Who died to purchase pardon for penitent sinners. And since I owe Thee a death, O Lord, let it not be terrible, and then take Thine own time; I submit to it; let not mine, O Lord, but let Thy Will be done." Then he slumbered, and after a time added, "Good Doctor, God hath heard my daily petitions, for I am at peace with all men, and He is at peace with me; and from that blessed assurance I feel that inward joy, which this world can neither give, nor take from me; my conscience beareth me this witness, and this witness makes the thought of death joyful. I could wish to live to do the Church more service; but cannot hope it, for my days are past as a shadow that returns not." A quiet sigh put a period to his last breath, and so he fell asleep.[1]

The saintly George Herbert died as he lived amongst his flock, at Bemerton, A.D. 1632.

The Sunday before his death, he rose suddenly from his bed or couch, called for one of his instruments, took it in his hand and said,

My God, my God,
My music shall find Thee,
And every string
Shall have his attribute to sing.

[1] Life by Isaac Walton.

And having tuned it, he played and sung, and so continued meditating, and praying, and rejoicing to the day of his death. At the last, having arranged everything, he said, "I am now ready to die." After which words he said, "LORD, forsake me not now my strength faileth me; but grant me mercy for the merits of my JESUS. And now, LORD, LORD, now receive my soul." And with these words he died.[1]

Dr. Donne, Dean of S. Paul's, the famous preacher, and dear friend of Herbert, went before him, A.D. 1631. He caused a picture of himself to be drawn, as in his winding sheet, with the face turned to the east, as to his coming LORD, and this picture he placed by his bedside until his death.

"Upon Monday after drawing this picture, he took his last leave of his beloved study; and being sensible of his hourly decay, retired himself to his bedchamber, and that week sent at several times for many of his most considerable friends, with whom he took a solemn and deliberate farewell, commending to their consideration some sentences useful for the regulation of their lives; and then dismissed them as good Jacob dismissed his sons, with a spiritual benediction. The Sunday following, he appointed his servants, that if there were any business yet undone, that concerned him or themselves, it should be prepared against Saturday next; for after that day he would not mix his thoughts with anything that concerned this world; nor ever did; but, as Job, so he 'waited for the appointed day of his dissolution.'"

"And now he was so happy as to have nothing to do but to die; to do which, he stood in need of no longer time; for he had studied it long, and to so happy a perfection, that in a former sickness he called GOD to witness, 'He was that minute ready to deliver his soul into His hands, if that minute GOD would determine his dissolution.' In that sickness he begged of

[1] Life by Isaac Walton.

God the constancy to be preserved in that estate for ever; and his patient expectation to have his immortal soul disrobed from her garment of mortality makes me confident that he now had a modest assurance that his prayers were then heard, and his petition granted. He lay fifteen days earnestly expecting his hourly change; and in the last hour of his last day . . . his soul having, I verily believe, some revelation of the beautiful vision, he said, "I were miserable if I might not die," and after those words closed many periods of his faint breath by saying often, "Thy kingdom come, Thy will be done." Finally "he closed his own eyes, and then disposed his hands and body into such a posture as required not the least alteration by those who came to shroud him."[1]

Not long before, A.D. 1622, died S. Francis de Sales, Bishop of Geneva, eminent for saintly holiness, and especially for the graces of love and meekness. On his death-bed he said, "My heart and my flesh rejoice in the living God. I will sing the mercies of the Lord through all eternity. 'When shall I come to appear before the presence of God?' Tell me, O well-beloved, where Thou feedest, where Thou makest Thy flock to rest at noon?" And again; "Lord, Thou knowest all my desire: and my groaning is not hid from Thee. My God, and my all, my desire is of the eternal hills."

In great pain from the remedies applied he never murmured, but took all his pains as chastisements. "What do I here," he said, "my God! removed from Thee, separated from Thee? Come to me or command me to come to Thee. Draw me from this valley of tears and I will run after the odour of Thy perfumes."[2]

Nicholas Ferrar, who retired from the world, and formed a holy society at Little Gidding, from which

[1] Life by Isaac Walton.

[2] Vie de S. François de Sales, par M. De Marsollier, Doyen de l'Eglise Cathédrale d'Uzès.

prayers and praises went up day and night to heaven without ceasing, fell asleep in CHRIST A.D. 1637. Of him his brother testifies.—

"N. F. at one time in his sickness overheard his brother J. F. bemoaning his and the families' infinite loss to a minister then by, if GOD should now take N. F. from them; and, in his exuberance of grief, concluded—'Mass, what shall become of us poor sheep, if the shepherd be thus now taken from us?' N. F. called him to him, saying, 'Ah, my brother, what mean you to use that expression? Do you know what you say?' and with passion said, 'Go, I pray, go to church, and fast this day, and beg of GOD to forgive you your undue speeches and expressions; it much grieveth me to hear them; GOD forgive you them, I beseech Him.' And the minister one day, speaking to him about his sickness, 'Whether,' said he, 'is it for the trial of your patience, or for your sins, or for our punishment.' At that word he grew very much offended and displeased, and with great vehemency and loud voice besought him that 'he would not let such a word proceed out of his mouth, nay, not think such a thought, for he was a most miserable sinner;' and so went on in that kind.

"Being demanded 'if the ministers should be called,' who not long before were gone out of the chamber, all supposing he had been asleep, he said, 'Entreat them to come in and pray together.' Which being done, he desired them to say that prayer for a dying man; which ended, he being by them demanded 'how he did,' said, 'Pretty well, I thank my GOD and you, and I shall be better.' And then he lay very still above half an hour and more, all standing by him, supposing him to be in a fine slumber. But afterwards he, on a sudden, casting his hands out of the bed with great strength, and looking up and about, with a strong voice and cheerful, said, 'Oh, what a blessed change is here! What do I see? O let us

come and sing unto the LORD, sing praises to the LORD, and magnify His holy Name together. I have been at a great feast; O magnify the LORD with me.' One of his nieces said presently, 'At a feast, dear father!' 'I,' (aye), replied he, 'at a great feast, the Great King's feast.' And this he uttered with as sound and perfect voice, as in time of his health. While all stood somewhat amazed, and loath to interrupt him, if he should say more, he laid himself down most quietly, putting his hands into the bed, laid them by his side, and then shut his eyes, and in this posture laid his legs stretched out most sweetly and still. The ministers went again presently to prayers, and after a while they said that prayer again ('That GOD would be pleased to send His angels to carry his soul to heaven'), all kneeling round about his pallet. While these words were saying, he opened his lips and gave one gasp, and so, not once moving or stirring hand, foot, or eyes, he rendered up his soul to be carried in their hands unto his LORD JESUS CHRIST'S bosom, which was that he so often prayed for. And at that instant the clock struck one, the hour that he constantly rose up every morning to praise GOD and to pray unto Him. That very hour and time GOD, you see, called him to His heavenly kingdom, to praise Him everlastingly with the blessed angels and saints above; and, as one of the company said, 'He ended the Sabbath here upon earth to begin the everlasting in heaven.'

"His body was kept till the Thursday after; in which time it never smelled or purged at all, but was most fair and sweet. It was observed that his right hand and fingers were so lithe and flexible, as if they were of a living man, and so continued also at his putting into his coffin; whereas his arms and the rest of his body were stiff and not to be bended, as those were which one might turn like a living hand; at which many did marvel. A friend said—'Well may that hand not grow stiff, that was so often day and

night lifted up to God, and was so liberal in continual giving alms to the poor and needy in several kinds.'"[1]

The learned and holy Dr. Hammond had long endured persecution, during the rebellion, and at the restoration it was determined that he should be made a Bishop. Then he broke forth with these words: "'I must confess I never saw that time in all my life, wherein I could so cheerfully say my *Nunc dimittis* (Lord, now lettest Thou Thy servant, &c.) as now. Indeed I do dread prosperity, I do really dread it.' And God in mercy accepted his desire of rest and safety. He fell sick and failed gradually. When he observed one of his friends praying for his recovery, he with tender passion replied: 'I observe your zeal spends itself all in that one petition for my recovery; in the interim, you have no care of me in my greatest interest, which is, that I may be perfectly fitted for my change when God shall call me; I pray let some of your fervour be employed that way.' Then until his decease he spent his time in prayers, and acts of love, and commented upon the 20th of April, and again on the 22nd, which was Easter Day. During the service he heard the words, 'Jesus Christ came into the world to save sinners;' and eminent as he had been for holiness and good works, he broke forth with the words, 'of whom I am the chief;' when drowsiness came on, after violent bleeding, and this during prayers, he very sadly lamented it, saying, 'Alas! this is all the return I shall make to this mercy, to sleep at prayers.' On the 25th he grew weaker and weaker; but he persevered in his devotions, and a few minutes before his death he said, 'Lord, make haste.'" A.D. 1660.[2]

Of Margaret Lady Maynard, who had lived a most

[1] Life of N. Ferrar, by his brother, ss. 84, 90. Edited by J. E. B. Mayor, M.A., Fellow and Assistant Tutor of S. John's College, Cambridge. 1855.

[2] Life by John Fell, D.D., Dean of Christchurch.

religious life, during the same troublesome times, and was a most devoted daughter of the Church of England, Bishop Ken says, "How she behaved herself in her sickness, I cannot better express than by saying that she prayed continually; and when the prayers of the Church were read by her, or when the hour of her own private prayer came, though she was not able to stand, or to help herself, she would yet be placed on her knees; and when her knees were no longer able to support her, she would be put into the humblest posture she could possibly endure, not being satisfied unless she gave GOD His entire oblation, and 'glorified Him in her body as well as in her spirit,' which were both GOD'S own purchase here, and were both to be united in bliss hereafter. On Whitsunday she received her viaticum, the most holy Body and Blood of her SAVIOUR, and had received It again, had not death surprised us; yet in the strength of that immortal food she was enabled to go on her journey, and seemed to have had a new transfusion of grace from it, insomuch that though her limbs were all convulsed, her pains great and without intermission, her strength quite exhausted, and her head disturbed with a perpetual drowsiness; yet above and beyond all seeming possibility, she would enforce to herself to keep herself working, to offer to GOD her customary sacrifice to the full."[1]

Bishop Ken himself for years before his death took with him his winding sheet wherever he went, and when he came to die, laid himself in it, and so calmly fell asleep in JESUS.

The most religious James Bonnell, Accountant-General of Ireland, who died in 1699, suffered greatly in his last sickness. But prayers and praises were his only language, or calling upon others to pray for him. No murmur nor complaint came out of his mouth.

[1] Sermon by Bishop Ken, quoted in "English Churchwomen of the Seventeenth Century." Mozley, 1845.

"Now," he said, "I must stand or fall before my great Judge." And when it was answered, that no doubt he would stand firm before Him, through the merits of our crucified SAVIOUR, he answered, "It is in that I trust; He knows it is in that I trust;" and his last moments of reason were spent in heavenly exercises. And so he closed a life of prayer, fasting, almsgiving, and all works of charity rarely equalled.[1]

In 1709, S. Demetrius fell asleep, the saintly Metropolitan of Rostoff. He called his choir to sing to him some of those spiritual hymns which he himself had composed, as, "O JESUS, my Beloved;" "I place my trust in GOD;" "Thou, JESUS, my GOD, Thou art my joy." The singing soothed his soul, and lifted him out of himself. When the singing was finished, he dismissed all the singers but one, who was most beloved by him, on account of his zeal in transcribing his works. To him he began to relate all the circumstances of his life; how he had conducted himself in his youth, and in the flower of manhood; and then he added, "Do thou, my son, do likewise." After this, he blessed the singer, conducted him out of the cell, and bowed to him almost to the ground, and then thanked him for the zeal he had shown in copying his writings. The singer was quite shocked to see the excessive humility of his Bishop, and exclaimed, "O holy lord! why dost thou pay such reverence to me, the very lowest of thy servants?" The Prelate mildly repeated his thanks, and returned to his cell. The singer wept as he retired. After this, Demetrius ordered his servants to disperse to their respective posts. He shut himself up in his private apartment, as if for the purpose of taking rest; and in his solitude gave himself up in prayer to GOD. The next morning, the servants entered his apartment, and found him dead on his knees, in the attitude of prayer.[2]

[1] Life of James Bonnell. Masters, 1852.
[2] Lives of Eminent Russian Prelates. Masters, 1854.

In the same year died our very learned and pious George Bull, Bishop of S. David's, whose famous defence of the faith of the Early Church is highly esteemed in other countries, and in other Churches. "The few remaining months of his life were passed in daily expectation of that summons which had long been looked for. 'You need not be afraid,' said he to his physician, who seemed to hesitate in declaring the danger of his condition, 'You need not be afraid to tell me plainly what your opinion of me is, for I thank my God that I am not afraid to die; it is what I have expected long ago, and I hope I am not unprepared for it now.' . . . . 'He passed much of his time in reviewing his past life, in meditation and prayer. The Litany and Office for the Visitation of the Sick, together with the seventy-first Psalm, were said daily in his presence. He frequently partook of the Holy Eucharist; and just before his death, he desired the Absolution of the Visitation Service. His last word was 'Amen' to the Commendatory Prayer, enjoined to be used for a sick person at the point of departure.'"[1]

During the same century, the Lady Elizabeth Hastings went to her rest,—a woman eminent for devotion and almsgiving. During her last sickness, "For several months she was unable to attend public worship, from which she never had been kept by any trifling hindrance; indeed even after her illness she continued to go, when wanting sleep, and apt to suffer from cold; but when it became impossible for her to reach the church, she had the Service read at home daily, and the Holy Sacrament administered to her every Sunday: thus hanging to the last upon her holy mother the Church, from whom she had received such healthful nourishment throughout her life.

"She now suffered less pain, and, indeed, less complaint, than could have been expected; and by careful attendance her sufferings were alleviated as far as pos-

[1] Life of Bishop Bull. Masters, 1849.

sible. Her faith in her Saviour had now been growing for more than fifty years, and in Him was her trust that He would finish the work He had begun in her, and accept her, notwithstanding all her imperfections. She waited His time, and wished that if it might be allowed her, she should live to see her charities established by law. Her careful medical friend, Dr. Johnson, directed all his skill to effect this; and it so happened that she survived the legal and necessary time by seven or eight days.

"About six hours before her death, she summoned for the sake of her household, those especially who had seldom seen her in the time of her long illness, to strengthen and enforce everything that she had done or shown them before, by her dying counsels. She had wished, in like manner, to take leave of the whole village, but was restrained by her physician; and being anxious to have the last offices of the Church administered to her in the most solemn and regular manner, she set aside the services of two or more excellent Clergymen, then in the house, and sent for the Vicar of the parish, whom she had held in honour for twenty years.

"When this last service was performed, her soul seemed to receive some of the happiness of heaven. Her eyes, though languishing under years and sickness, shone bright as diamonds, (as one said, who was present,) and all who looked on her were amazed at the transport now granted to her spirit. She broke out with a raised accent into such words as these: 'Lord, what is it that I see? Oh the greatness of the glory that is revealed in me—that is before me!' And some time after she had so said, she fell asleep."[1]

The pious Bishop Horne thus fell asleep, A. D. 1792.

"This morning, at twenty minutes past two o'clock, our dear lord departed this life. He died, as he lived,

[1] English Churchwomen of the Seventeenth Century. Mozley, 1845.

a saint indeed. He had not been able for some days to express himself clearly: but yesterday, when Mr. Selby read prayers, he joined with him, and repeated the LORD's Prayer with as much composure as ever he did in his life. After that, he received the Sacrament. And when that was over, he said, 'Now I am blessed indeed!' All was peace, and joy, and comfort in him. He blessed us all severally, and thanked us for all we had done. Had you seen him bolstered up, blessing his children, and speaking comfort to his wife, in hope and trust of their meeting again, you would never have forgot it. I am sure I never shall; nor do I wish it. We have reason to think that he did not suffer at last, as he went off without a groan, and has still a smile upon his face, as if he were alive."[1]

That learned and faithful Minister of CHRIST, Jones of Nayland, spoke thus of his long labours in the service of the truth, shortly before his death:—

"All I dare say, or would permit any other to say for me, is only to repeat those words which our SAVIOUR used towards the woman with the box of ointment, 'He hath done what he could.' And as she made an offering at the head of CHRIST, I would offer all I have at His Feet."

Thus he spoke of real services; not as many do, who make a show of renouncing all claim of reward to their own righteousness, having, in truth, deserved nothing, and possessing nothing to offer; and soon after, he was obliged to break off his labours, in which he persevered to the last, and went to his rest, A. D. 1800.

"Like many other good and pious men before him, he had long very much dreaded the pains of death; but to his own great comfort, this dread he completely overcame. The Sacrament had been frequently administered to him during his confinement, and he received it for the last time a few days before his death.

[1] Copy of Mrs. Salmon's letter to her sister. App. to Life of Bishop Horne, by W. Jones.

About the time of his departure, as his Curate was standing by his bedside, he requested him to read the 71st Psalm; which was no sooner done, than he took him by the hand, and said with great mildness and composure 'If this be dying, I had no idea what dying was before;' and then added, in a somewhat stronger tone of voice, 'Thank God! thank God, that it is no worse.' . . . . On the morning of the Epiphany he expired, without a groan or a sigh."

Chapter XIII.—THE RESURRECTION.

So changed is our condition by sin, that when we seek to find what is the bliss of Heaven, and what of the Resurrection, we are more impressed by what shall not be than by what shall; by the evil which shall cease, than by the bliss which shall commence, and for ever last. It seems everything to say that whatever now afflicts us shall do so no more again for ever. This state of things shows our present sickness; for even thus in illness men desire not perfect health, not the enjoyment of all the acts of health, but relief from immediate pain or weakness. We are sick then here; why would we not be whole? Why not pant for the time of healing, and the restoration of all things?

At the Resurrection, that which now afflicts us shall cease for ever. Do we mourn our friends? We shall see them. Pain, poverty, sorrow of all kinds, are then extinct. Above all, sin will not only not have dominion over us, but will not be present in us. The lusts of our members will, like the storms at even, die away, and the waves which they raised will sink to rest. Our whole frame will return to its obedience to us, in our obedience to our God.

These failing senses are all so many hopes of Resurrection. We shall see, and hear, and move, and remember, and perceive as we did in the freshness of youth. The dreams of a perpetual youth shall be fulfilled at last.

But as it would be a poor account, or rather scarcely any account at all, of the happiness of health, to say that it is the absence of pain and weakness: so the Resurrection is far more than the destruction of our sorrows. Nay, it is what health would be to him who had never known it, sight to him born blind, restoration to the cripple from his mother's womb: it is the gift of a new happiness, of something which we have never enjoyed, and of which we can form scarce any notion.

"Flesh and blood" cannot inherit the kingdom of GOD; but the body can. By "flesh and blood" is meant whatever is corruptible; but the body will then be incorruptible.[1] Our Blessed LORD is not only the cause but the pattern of our Resurrection: and like Him our body will be the same in being, not the same in glory.[2] "The same, but not the same. It will be the same, because it will be flesh: it will not be the same, because it will not be mortal."[3] CHRIST was the same in body. "Handle Me and see." He had the power of eating, although not the need. He was still scarred with the sacred Wounds, and His beloved Face was known to His Apostles. Yet, if S. Thomas touched Him, it was a painless touch; and Death had no more dominion over Him. The attractions of earth could not weigh Him down, nor keep Him here: and although before His Resurrection He escaped the hands of the Nazarenes, and walked upon the sea, by virtue of the union of Godhead with Manhood in Himself; yet after His Resurrection He shewed Himself so frequently to be free from the

[1] S. Aug. Serm. 362, s. 17.
[2] S. Leo, Serm. i. de Res. cap. iv.
[3] S. Aug. Serm. 154, s. 17.

limits which now confine us, that we may well believe His actions to be prophecies of our future powers.

S. John declares, that "it doth not yet appear what we shall be"—only that we shall see GOD, and that the sight of GOD is transforming. "We shall be like Him, for we shall see Him as He is." S. Paul tells us that in some sort the risen body is very different from the buried, whilst yet it is the same. For burial, he says, is sowing "bare grain;" but the growth of leaf and plant is the likeness of Resurrection. "GOD giveth it a body, as it hath pleased Him; and to every seed his own body." Therefore we shall be unchanged, so far as to be the same; but changed, so as not only to lose all weakness and imperfection, but to gain unspeakable perfection, and power, and bliss. Blessed, then, will it be to behold our beloved again, their well-known frames and features, all that we loved, all that we remember with delight; but the lines of pain and care departed from them for ever. The leprosy of the fall will be cleansed for ever, and the freshness of childhood and perpetual youth shall return by a change far speedier than the sevenfold dipping of Naaman in Jordan; even by the momentary and perfect working whereby "The LORD JESUS CHRIST shall change our vile body, that it may be fashioned like unto His glorious Body, according to the mighty working whereby He is able even to subdue all things unto Himself."[1]

The ancients spoke of three births: first the natural birth of soul and body; then the new birth of the soul in Baptism, whilst the body remains unchanged; and lastly, the second birth of the body at the Resurrection. Of this the Apostle speaks when he says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of GOD. . . .

[1] Phil. iii. 21.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the SPIRIT, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body."[1] The Resurrection is here called adoption; for the receiving a glorious body is the seal of GOD's favour, and it is the consequence and completion of the New Birth. Of our LORD's Resurrection itself it is said, "Thou art My SON, this day have I begotten Thee."[2]

Bitter was the severing of soul and body: sweet then will be the reuniting. The sowing was in corruption and dishonour: the raising will be in incorruption to glory. At death the eyes of the departing could scarcely see man, at the Resurrection they shall see GOD: and the deaf ear of age, and the dull ear of dying, and the deafness of the grave, shall hear "the new song," and the Thrice Holy of the Cherubims, and the Amen and the Blessing of the Elders.

Who shall limit the powers of the risen body? If Resurrection is the birth, what will not that be which is so born? The eye is quick. We can see with the glance of an instant lands far distant, hills long miles away from us; but the Apostle says we shall be raised "in the twinkling of an eye." "How great," then, says a holy Father, "will be the speed of moving, if the speed of rising could be so great?"[3]

Consider also the soul. "Mark the whole world ordered even in human government: with what administrations, with what orders of powers, conditions of states, laws, manners, arts? All this is done by the soul, and this power of the soul is not seen. When the soul is taken from the body, the body lies a corpse; but when it is present to the body, first it in a manner sweetens rottenness; for all flesh is corruptible, and flows away into putridity, unless it is

[1] Rom. viii. 18, 19, 22, 23. [2] Ps. ii. 7; Acts xiii. 33.
[3] S. Aug. Serm. 277, s. 12.

kept by a sort of seasoning of the soul. But the souls of men and animals have this in common. Those things rather are to be admired which I have mentioned, which belong to the mind and understanding, when it is renewed even to the image of its CREATOR, in Whose image man was made; what will be this power of the soul, when this body also shall have put on incorruption, and this mortal shall have put on immortality? If it can do so great things through corruptible flesh, what will it be able to do by a body after the Resurrection of the dead?"[1]

And these powers, vast as they may be, beyond all thought of man, as now he is, will not be at variance with each other. The flesh will no longer lust against the spirit, nor the spirit against the flesh. The day of obedience will have returned, and the fall will be utterly undone, and more than undone. The body will serve the soul, the soul her GOD. Nay, such union will there be between soul and body that the ministrations of the body will not appear a service, but an unity of feeling and of action. There will be but one pulse, one emotion. And this blessed unity will arise from unity with GOD. We shall not feel GOD's service to be service, for our will being conformed to His, and reunited to it, will move together with His. His will, as soon as known, will be our present desire. We shall scarcely perceive it to be His will apart from our own; so united shall we be to Him. The declaration of His will to us will be but giving of knowledge; only the enlightening of affection ready, waiting, longing to do that which it is permitted to do for Him in Whom by love it lives. But who shall speak of these things? We labour to think them out, and cannot feel what we think, or think what we feel, or truly express either thought or feeling. When shall we know the Resurrection by pains and effort? How shall we know it without effort? Know it by enjoyment? Now the

[1] S. Aug. in Johan. Ev. Tract. viii. s. 2.

corruptible body presses down the soul, and we not only possess not the risen body, but scarcely imagine, nay, scarcely desire it. Who shall deliver us from the body of this death, and give to us a body of life? I thank GOD through JESUS CHRIST our LORD. He hath promised. He will perform.

Devotions.

O LORD, open Thou my lips.
And my mouth shall show forth Thy praise.

Our FATHER, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Psalm iii.

LORD, how are they increased that trouble me: many are they that rise against me.

Many one there be that say of my soul: There is no help for him in his GOD.

But Thou, O LORD, art my defender: Thou art my worship, and the lifter up of my head.

I did call upon the LORD with my voice: and He heard me out of His holy hill.

I laid me down and slept, and rose up again: for the LORD sustained me.

I will not be afraid for ten thousands of the people: that have set themselves against me round about.

Up, LORD, and help me, O my GOD: for Thou smitest all mine enemies upon the cheekbone; Thou hast broken the teeth of the ungodly.

Salvation belongeth unto the LORD: and Thy blessing is upon Thy people.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Psalm xvi.

Preserve me, O God : for in Thee have I put my trust.

O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto Thee.

All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

But they that run after another god : shall have great trouble.

Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

The Lord Himself is the portion of mine inheritance, and of my cup : Thou shalt maintain my lot.

The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

I have set God always before me : for He is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

For why? Thou shalt not leave my soul in hell : neither shalt Thou suffer Thy Holy One to see corruption.

Thou shalt show me the path of life; in Thy presence is the fulness of joy : and at Thy right hand there is pleasure for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm xvii.

Hear the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

Let my sentence come forth from Thy presence : and let Thine eyes look upon the thing that is equal.

Thou hast proved and visited mine heart in the night-

season; Thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

Because of men's works, that are done against the words of Thy lips: I have kept me from the ways of the destroyer.

O hold Thou up my goings in Thy paths: that my footsteps slip not.

I have called upon Thee, O GOD, for Thou shalt hear me: incline Thine ear to me, and hearken unto my words.

Show Thy marvellous lovingkindness, Thou that art the Saviour of them which put their trust in Thee: from such as resist Thy right hand.

Keep me as the apple of an eye: hide me under the shadow of Thy wings,

From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

They are inclosed in their own fat: and their mouth speaketh proud things.

They lie waiting in our way on every side: turning their eyes down to the ground;

Like as a lion that is greedy of his prey: and as it were a lion's whelp, lurking in secret places.

Up, LORD, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of Thine;

From the men of Thy hand, O LORD, from the men, I say, and from the evil world: which have their portion in this life, whose bellies Thou fillest with Thy hid treasure.

They have children at their desire: and leave the rest of their substance for their babes.

But as for me, I will behold Thy presence in righteousness: and when I awake up after Thy likeness, I shall be satisfied with it.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Ezekiel xxxvii. 1—10.

The hand of the LORD was upon me, and carried me out in the Spirit of the LORD, and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about: and, behold, there were very many in the open valley; and lo, they were very dry. And He said unto me, Son of man, can these bones live? And I answered, O LORD GOD, Thou knowest. Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the LORD GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the LORD GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

1 *Cor.* xv. (See p. 121.)

Or *Job* xix. 23—27.

Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that He shall

stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

S. John xi.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto Him, saying, Lord, behold, he whom Thou lovest is sick. When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When He had heard therefore that he was sick, He abode two days still in the same place where He was. Then after that saith He to His disciples, Let us go into Judæa again. His disciples say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we

may die with Him. Then when JESUS came, He found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that JESUS was coming, went and met Him: but Mary sat still in the house. Then said Martha unto JESUS, LORD, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of GOD, GOD will give it Thee. JESUS saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. JESUS said unto her, I am the Resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him, Yea, LORD: I believe that Thou art the CHRIST, the SON of GOD, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto Him. Now JESUS was not yet come into the town, but was in that place where Martha met Him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where JESUS was, and saw Him, she fell down at His feet, saying unto Him, LORD, if Thou hadst been here, my brother had not died. When JESUS therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto Him, LORD, come and see. JESUS wept. Then said the Jews, Behold how He loved him! And some of them said, Could not this man, which

opened the eyes of the blind, have caused that even this man should not have died? JESUS therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it. JESUS said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, LORD, by this time he stinketh: for he hath been dead four days. JESUS saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of GOD? Then they took away the stone from the place where the dead was laid. And JESUS lifted up His eyes, and said, FATHER, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. JESUS saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which JESUS did, believed on Him. But some of them went their ways to the Pharisees, and told them what things JESUS had done.

S. Luke xxiv.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the LORD JESUS. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: re-

member how He spake unto you when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary, the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre: and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, JESUS Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning JESUS of Nazareth, which was a prophet mighty in deed and word before GOD and all the people: And how the Chief Priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not His body, they came, saying, that they had also

seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not. Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not CHRIST to have suffered these things, and to enter into His glory? And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village, whither they went: and He made as though He would have gone further. But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave it to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The LORD is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spake, JESUS Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And

they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them. And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved CHRIST to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of My FATHER upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing GOD. Amen.

Prayer.

O GOD, Who by the mouth of S. Paul, Thine apostle, hast taught us not to wail for them that sleep in CHRIST; Grant, we beseech Thee, that in the coming of Thy SON our LORD JESUS CHRIST, both we, and all other faithful people being departed, may be graciously brought unto the joys everlasting, when He shall come to judge the quick and dead, and the world by fire. Amen.

Almighty GOD, with whom do live the spirits of them that depart hence in the LORD, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We

beseech Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through JESUS CHRIST our LORD. Amen.

CHAPTER XIV.—HEAVEN.

HEAVEN is the absence of all evil, the presence of all good; empty of sorrow, full of bliss. Desire what we will, imagine what we will, if it would add to our happiness, we shall find it there. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which GOD hath prepared for them that love Him."[1] What must not that be, of which CHRIST saith, "I go to prepare a place for you?" What must not that state be, in which He will receive us to Himself?

Far, far off, to our understanding; yet, GOD grant not far from our affection, not far from our condition, are the blessed Eternal Hills. We see the sun shining perpetually upon their heights, and they are reflected on our souls when calm and devout. Let us gaze, and learn what we can; and by learning, love; and loving, seek; and seeking, find.

Every calm after storm is a type of Heaven, for Heaven is peace after trouble. Jerusalem on earth was the vision of peace, Jerusalem which is above is its possession. Rest is a joy of Heaven. There remaineth a rest for the people of GOD. Every deliverance from danger, pain, sorrow, care, is a type of

[1] 1 Cor. ii. 9.

Heaven; for into Heaven these cannot enter. Every loving family, parish, and Church, and the whole Catholic Church, are types of Heaven; for they consist by unity; they live by love. In so far as they love not they are dead. In Heaven all jealousies, suspicions, cares, are extinguished; for "GOD is Love," and Heaven is GOD.

The Seventy went up into the Mount with Moses and Aaron, Nadab and Abihu, and saw the GOD of Israel, after a manner; but they saw not GOD, as GOD; and they descended again into the Wilderness, to live and die as mortal men.[1]

Moses was with GOD in the Mount; but "No man hath seen the FATHER:" and he also came down, and died as a man.

S. Peter, S. John, and S. James beheld a figure of Heaven at the Transfiguration. They saw the saints in glory, the LORD transfigured, the shining cloud; and they heard the Voice of GOD: but they too were in the body, and descended to bear their infirmities and sorrows, and to suffer many things. But blessed was that vision which called forth the desire, "Master, it is good for us to be here, and let us make three tabernacles." Heaven is all that these types foreshewed, and supplies what they foretold not. Heaven will explain itself to those who win it.

The best image of Heaven which we possess, is the worship of the Church. When we are assembled with one mind and one mouth to glorify GOD, and enjoy His Presence, and that of the Angels, then are we most like unto Heaven. And the perpetual round of the Church's services, and her calm musical voice of prayer, set forth to us the changeless bliss of eternal praise. To "wait on the LORD without distraction," is by the Apostle set forth as the highest estate; but here, alas! our distractions are from within, as well as from without. It is not only that we can-

[1] Exod. xxiv.

not be always worshipping, but that even whilst we worship, our thoughts wander, our fervour cools, and we sadly perceive our infinite distance from those who "rest not day and night" praising God. But in Heaven, both inward distraction and outward alike shall cease, and we shall be free to worship, without ceasing, Him whom without ceasing we shall love; and Who will be our continual and ever-present joy.

Sweet is sympathy even now, even amongst such as we yet are; sweet a common heart, confidence, love felt in loving, love felt in being loved. These are sweet, although marred by our faults: how sweet then will they be when perfect. Imperfect they are here; for who would have all his thoughts or feelings known by his dearest friends? Who is free from some unworthy thoughts, from heat and coldness, wrong desires, and selfish wishes?

"My Brethren, the thoughts which now none sees but God, all shall mutually behold in that society of saints. No one there wishes that which he thinks to be concealed, for no one there thinks evilly. . . . . Think ye, that ye will recognise me, because ye have known me, and will not know my father whom ye did not know, or some Bishop who was in this Church many years since? Ye will know all. Those who will be there will not recognise each other because they see countenances. The mutual recognition there will be built upon greater knowledge. All will see in that manner, and much more excellently, in which the Prophets are wont to see in this world. They will see divinely when they shall be filled with God. Nor shall there be anything to offend, nor to be concealed from the observer."[1] Thus the blessed in Heaven shall see and know not only those they knew on earth, but those by whose prayers, writings, labours, sufferings, examples, they were assisted to attain that bliss. O to see and know

[1] S. Aug. Serm. 243, s. 5.

Abraham, and Moses, and the Prophets; and the Blessed Virgin Mary, and S. John the Baptist, and the great Peter, and John the beloved, and the Army of Martyrs, and the Confessors, Virgins, Solitaries, devoted of all times and places! O to see the glorious Angels and Archangels, Raphael, Gabriel, and Michael; the Cherubim and Seraphim, and the holy order of the heavenly choirs!

Nor shall the greater glory of others diminish the perfect happiness of ourselves. "The penny of the parable is equal to all, which the father of the family commands to be given to all who have worked in his vineyard; not distinguishing in it who laboured less, who more: inasmuch, as by this penny, is signified eternal life, in which no one lives more than another, since there is no different measure of living in eternity. But 'many mansions,' signify the different dignities of merits in one eternal life. 'For there is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory; so also is the resurrection of the dead.' Like stars the saints obtain different mansions of different brightness in the kingdom, as in the heavens: but on account of the one penny no one is separated from the kingdom, and so God will be all in all; so that since God is Love, it will come to pass through love, that what each has is common to all. For thus each also himself possesses when he loves in another that which he himself has not. And so there will be no envy of unequal glory, since unity of love will reign in all."[1]

And in Heaven all doubts will have vanished before entering, and all mysteries shall be solved after entering. Then shall we "know even as also we are known." The difficulties and perplexities which here tried our faith shall there reward it, shall be the food of our minds, and minister perpetual joy. The deep

[1] S. Aug. in Johan. Ev. Tract. lxvii. s. 2.

things of God, and the hidden wisdom shall be a fountain of fresh knowledge ever flowing, light issuing in unceasing streams from the Light of light.

But blessed as it is to see the saints and angels, and to know mysteries, yet are these things nothing, "by reason of the glory that excelleth." What is this? "I will come again, and receive you unto Myself." "I will see you again, and your heart shall rejoice." "We shall see Him as He is." In Heaven we shall see Jesus Who lived, and died, and rose again for us: Jesus our strength and our consolation: Jesus, into Whom we were baptized, and on Whom we feed. We shall behold the Sacred Wounds of His Love. We shall see the Eye which looked on the Canaanite and on Peter; the Hands which were laid upon the sick, and which blessed the children; the Feet that trod the burning road; the Head which had no place to rest on; and Him, Whom now at times we strive to picture to ourselves, or rather to draw toward ourselves with unspeakable desire; but, alas! we cannot; Him, Whom we desire with unsatisfied soul; Him we shall see and know for ever.

Now we say, "Tell me, O Thou Whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon." "By night on my bed I sought Him Whom my soul loveth: I sought Him, but I found Him not." "I opened to my Beloved; but my Beloved had withdrawn Himself, and was gone: my soul failed when He spake: I sought Him, but I could not find Him; I called Him, but He gave me no answer."[1] But in Heaven our hearts shall rejoice in the presence of the Beloved, and our joy no man taketh from us. Yea God, in His Divine Nature, the Ever-blessed Trinity shall be seen; Whom here none hath seen; Whom none can see and live; Him shall we see, and the sight shall be life eternal.

"Thou hast made us," O God, "for Thyself, and

[1] Song of Solomon i. 7; iii. 1; v. 6.

our heart is restless until it reposes in Thee."[1] "What has CHRIST promised to us? Not to make the sun stand, nor the moon. Not to make the sun go back: but what? 'I and My FATHER will come unto him,' He says, 'and make Our abode with him.' What need have I of sun and moon, and these wonders, when the LORD of all these things Himself comes to stay and abide with me? This I require not. For what need have I of any of these things? He Himself shall be my Sun and Light."[2]

"Nothing that GOD promises thee," writes another Father, "avails anything except GOD Himself. GOD would not satisfy me at all unless He promised GOD Himself to me! What is the whole earth? What all the sea? What is all Heaven? What are all the stars? What the sun? What the moon? What the army of angels? I thirst for the Creator of them all. For Himself I hunger. For Himself I thirst. To Him I say, With Thee is the fountain of life; Who saith to me, I am the Bread which came down from Heaven. Let my pilgrimage hunger and thirst, that my presence may be satisfied. The world smiles on me with many things; fair, strong, various. He is fairer Who made them; He is stronger and brighter Who created them; He is sweeter Who is their Maker."[3] And at another time, "Then we shall not sin, not only not in deeds, but in desires, when we shall see that Face which conquers all desires. For it is so sweet, my Brethren, so beautiful, that when it is seen nothing else can give delight."[4] And again, "It is that appearance which ravishes every reasonable soul with desire of Itself; by so much more ardent as it is more pure."[5]

Well might we weep and groan for this unspeakable bliss, and offer continually "the prayers of those who are sojourning, the prayers of those who are

[1] S. Aug. Conf. Lib. i. cap. i.
[2] S. Chrys. Hom. xxvii. in Heb.
[3] S. Aug. Serm. clviii. s. 7.
[4] Ib. clxx. s. 9.
[5] De Trin. Lib. ii. s. 28.

toiling on their road, the prayers of those who long, the prayers of those who groan, the prayers of those who sigh for the eternal country, until those who now are placed in sorrow are satisfied with the sight of it. For, my Brethren, as long as we are in the body we are absent from the LORD."[1] "All our occupation will be Amen and Hallelujah. What say ye, Brethren? I see that ye hear and are glad. But be not saddened again with a carnal thought, for if by chance any of you should stand and say daily, Amen and Hallelujah, he will grow dull with weariness, and will become drowsy in the very words, and will wish to be silent and would, therefore, think the life contemptible, and not desirable, saying to yourselves, Shall we always say Amen and Hallelujah? Who can endure it? I will say then, if I shall be able, as much as I shall be able. We shall say Amen and Hallelujah, not with passing sounds, but with affection of soul. For what is Amen? What Hallelujah? Amen, It is true. Hallelujah, Praise GOD. Because then GOD is unchangeable Truth, without failures, without advance, without loss, without increase, without inclination to any falseness, perpetual, and stable, and ever remaining incorruptible; but these things which we do in the creature, and in this life, are, as it were, figures of realities by bodily signs, and things whereby we walk by faith: when we shall see face to face, that which now we see through a glass darkly, then far otherwise, and with affection inexpressibly different shall we say, it is true. And when we shall say this, we shall forsooth say Amen, but with satiety insatiable. For because nothing will be wanting, therefore it will be satiety: but because that which will not be wanting will always delight, for this reason there will be, if it may be said, an insatiable satiety. As then thou wilt be insatiably satisfied with truth, so with insatiable truth thou wilt say, Amen. Now who can say what that is,

[1] S. Aug. Serm. xxxi. s. 5.

"which eye hath not seen, nor ear heard, nor hath entered into the heart of man?" So since without any weariness we shall with perpetual delight behold the truth, and contemplate it with most sure evidence, kindled by the love of the truth itself, and cleaving to it with a sweet, and pure, and spiritual embrace, with like voice we shall praise Him, and shall say, Hallelujah. . . . . We shall be still then, and see GOD as He is; and seeing GOD shall praise Him. And this will be the life of the saints, this the occupation of those who rest, that we shall praise without ceasing. We shall not praise in one day; for that day has no limit of time; so our praise shall have no limit at which to close, and therefore we shall praise for ever and ever. Hear also the Scripture, saying this to GOD, which we desire, 'Blessed are they that dwell in Thy House: they will be always praising Thee.'"[1]

Let us not fear lest we be too weak, too small of heart, too cold for this full and fervent love of GOD. "When GOD has entered thee, He Himself has enlarged thee."[2] He will likewise transform thee for Himself if thou art meet for His favour. And all this sure and for ever. No more falling away: no more risk: no more righteous fears. Our time of trial will be over; probation, discipline, complete. We can no more fail from our bliss, than our bliss from us. Our bliss is GOD. He cannot change: and we shall be fixed in Him for ever.

"My heart hath talked of Thee. Seek ye My Face: Thy Face, LORD, will I seek."

"One thing have I desired of the LORD, which I will require: even that I may dwell in the House of the LORD all the days of my life, to behold the fair Beauty of the LORD."

"O send out Thy Light and Thy Truth, that they may lead me: and bring me to Thy Holy Hill, and to Thy Dwelling."

[1] S. Aug. Serm. ccclxii. s. 29, 31. [2] Serm. clxxvii. s. 4.

" My soul thirsteth for Thee, my flesh also longeth after Thee."

" Whom have I in Heaven but Thee: and there is none upon earth that I desire in comparison of Thee.

" Thou shalt show me the path of life: in Thy Presence is the fulness of joy: and at Thy Right Hand there is pleasure for evermore."

" For with Thee is the Well of Life: and in Thy Light shall we see light."

Devotions.

O LORD, open Thou my lips.
And my mouth shall show forth Thy praise.

Our FATHER, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Psalm XV.

LORD, who shall dwell in Thy tabernacle: or who shall rest upon Thy holy hill?

Even he, that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the LORD.

He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

He that hath not given his money upon usury: nor taken reward against the innocent.

Whoso doeth these things: shall never fall.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Psalm xxiv.

The earth is the LORD's, and all that therein is: the compass of the world, and they that dwell therein.

For He hath founded it upon the seas: and prepared it upon the floods.

Who shall ascend into the hill of the LORD: or who shall rise up in His holy place?

Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

He shall receive the blessing from the LORD: and righteousness from the GOD of his salvation.

This is the generation of them that seek Him: even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

Who is the King of Glory: it is the LORD strong and mighty, even the LORD mighty in battle.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.

Who is the King of Glory: even the LORD of Hosts, He is the King of Glory.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Or, Psalm lxxxiv.

O how amiable are Thy dwellings: Thou LORD of Hosts.

My soul hath a desire and longing to enter into the courts of the LORD: my heart and my flesh rejoice in the living GOD.

Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even Thy altars, O LORD of Hosts, my King and my GOD.

Blessed are they that dwell in Thy house: they will be alway praising Thee.

Blessed is the man whose strength is in Thee: in whose heart are Thy ways.

Who going through the vale of misery use it for a well: and the pools are filled with water.

They will go from strength to strength: and unto the GOD of gods appeareth every one of them in Sion.

O LORD GOD of Hosts, hear my prayer: hearken, O GOD of Jacob.

Behold, O GOD our defender: and look upon the face of Thine Anointed.

For one day in Thy courts: is better than a thousand.

I had rather be a door-keeper in the house of my GOD: than to dwell in the tents of ungodliness.

For the LORD GOD is a light and defence: the LORD will give grace and worship, and no good thing shall He withhold from them that live a godly life.

O LORD GOD of Hosts: blessed is the man that putteth his trust in Thee.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Or, Psalm cxxii.

I was glad when they said unto me: We will go into the house of the LORD.

Our feet shall stand in thy gates: O Jerusalem.

Jerusalem is built as a city: that is at unity in itself.

For thither the tribes go up, even the tribes of the

LORD: to testify unto Israel, to give thanks unto the Name of the LORD.

For there is the seat of judgment: even the seat of the house of David.

O pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls: and plenteousness within thy palaces.

For my brethren and companions' sakes: I will wish thee prosperity.

Yea, because of the house of the LORD our GOD: I will seek to do thee good.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Isaiah XXXV.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our GOD. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your GOD will come with vengeance, even GOD with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it

shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

S. John xiv. (see p. 110.)

Or, Isaiah lx.

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will glorify the house of My glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far,

their silver and their gold with them, unto the Name of the LORD thy GOD, and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy SAVIOUR and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy GOD thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy

mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in His time.

Revelation xxi.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from GOD out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of GOD is with men, and He will dwell with them, and they shall be His people, and GOD Himself shall be with them, and be their GOD. And GOD shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his GOD, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit

to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light

of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the LAMB's book of life.

Revelation xxii.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of GOD and of the LAMB. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of GOD and of the LAMB shall be in it; and His servants shall serve Him: and they shall see His face; and His Name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the LORD GOD giveth them light; and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the LORD GOD of the holy prophets sent His angel to shew unto His servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship GOD. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let

him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I JESUS have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the SPIRIT and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, GOD shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, GOD shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, LORD JESUS. The grace of our LORD JESUS CHRIST be with you all. Amen.

Prayers.

Grant, we beseech Thee, Almighty GOD, that like as we do believe Thy Only-begotten SON our LORD JESUS CHRIST to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the HOLY GHOST, one GOD, world without end. Amen.

O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding; pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through JESUS CHRIST our LORD. Amen.

I see the walls of the heavenly Jerusalem placed before my eyes, that I may not forget Thee nor my home. May my tongue cleave to the roof of my mouth, if I do not remember Thee. Thou, LORD, hast made me glad through Thy works, and I will rejoice in the operation of Thy hands.

And whereas I read it written, "Delight thou in the LORD, and He shall give thee thy heart's desire:" wilt Thou not give me mine, even to joy in Thee, my LORD, and exult in Thy glory, and that to Thee every knee doth bow? O that I may so joy, as steadfastly to put back from me the joys of this life and enjoy Thee; and endure unweariedly all wearinesses, and whatsoever shall seem good to Thee. For I am Thine; and as the hart desireth the waterbrooks, so longeth my soul after Thee, O GOD. Amen.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

CHAPTER XV.—ETERNITY.

S. JOHN the Divine thus writes: "The angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by Him that liveth for ever and ever, Who created heaven and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."[1] The

[1] Rev. x. 5, 6.

angel would not have sworn by Him that liveth for ever and ever unless the end of time, and the setting in to us of eternity had been worthy of deep and solemn thought.

What then is time? and what Eternity? Time is not a substance made up of hours, and days, and months, and years. A day is a portion of time, and measures out twenty-four hours of time; but it does not give to us a certain portion of the substance of time to hold, perceive and possess. It is only a measure of that which glides away and eludes our grasp.

We measure distance by miles and leagues, but then there is somewhat to measure, some tract of land or sea, which we can mark out into portions of feet, rods, furlongs, miles. But where is the tract of time which we can see, feel, touch, in order that we may measure, and know it? Has time any being which we can present to eye, or ear, or touch? Nay; can we feel it even with the mind, or embrace it with the thoughts? Time consists of past, present, future. So men speak. But the past is gone. Time cannot consist of that. The future has yet no being. What can consist of that which itself consists not? And as for the present, where is it? That moment in which the last words, "Where is it," were read and thought is already gone. The present has glided into the past before we could perceive it. The past and the future which have now no being, even these seem easier to grasp than the present.

What is a day? It is, together with its night, one revolving of the earth in which we live. What is a month? One rolling of the moon around the earth. What a year? One course of this earth round the sun. A thousand years are a thousand such courses. Time then is measured by motion; and thus we try to measure it. The swing of the pendulum, the unrolling of a chain, the gliding of sand, are our means of measuring time for daily life. Motion is not time,

but it measures time.[1] Where there is no motion time cannot be perceived.

When we look up into the heavens, we see the sun or the moon and stars in that which is called space, in that boundless emptiness which offers room for things finite and distinct. Before the sun and its planets were created, this space, in which they are placed, was. In it, around and around their centres, the planets roll. If they should cease to roll, space would be what it was before they existed. Now the earth, by its course round the sun, measures the space through which it rolls. When the earth is burned up, and rolls no more, that space will remain in this respect unmeasured, boundless, and unchanged.

So with time. Before creation, was eternity, boundless eternity, not only in itself immeasurable, but unmeasured, in any part or portion. This earth, by its motion, measures off portions of eternity, or seems to measure it, that is to say, to itself measures. To eternity, the motion of the earth is nothing. That motion is only as the flight of a bird through the boundless air, or the course of a ship through the ocean leaving no track behind. To the earth are days, and months, and years, by its own motion; but eternity knows them not; and when that motion shall have ceased, days and years will have ceased also;—time will have ceased, and will no more be found.

As a ball rolling over the earth changes not the earth, and, when it ceases to roll, its measurement of the earth has ceased also. Or as a tree overshadowing some river. Its form measures out its own breadth and length upon the waters, but the stream flows on; and when the tree falls, all trace of it is lost.

When then motion ceases, time ceases; and when the earth ceases, motion ceases; and this seems to be the message of the angel. He swears by the eternal

[1] S. Aug. Confess. Lib. xi. s. 24, who discusses the whole question in the same book.

God, the Creator of that which is temporal, that time shall be no more. "By Him that liveth for ever;" here is eternity. "Who created the heavens, the earth, and the sea;" here is time. But "the heaven and earth shall pass away," and with them passes time.

Even should there be in substance, as some imagine, a new earth, like unto this, should planets still roll and measure time, they will not measure them to us; for not only our own trial will be over, but that of the whole race of man. All men will have passed out of that condition which time concerns, from the part into the whole, from the measured into the immeasurable; the immeasurable present. The rollings of the planets would be all unheeded by those to whom time was nothing, and amongst the things which were dead.

When time ends, eternity *is*. It begins not, for it ever was; but it *is*.

And now we see to what we have arrived, even to the idea, if we can grasp it, which is expressed by the words "it is." And what is this but the being of Him Who is "I am?" "For the years of God are not one thing and He another; but the years of God is the eternity of God; eternity is the very being of God, which has nothing changeable. Therein nothing is past, as if now it did not exist. Nothing is future, as though as yet it is not. Therein is nothing but, *is*. There is no *was* and *will be* there; for that which was now is not, and that which will be is not as yet; but whatever is there simply is. . . . Pointing out Himself the Creator to the creature, God to man, the Immortal to the mortal, the Eternal to the temporal, 'I am,' He says, 'That I am.'"[1] And into the eternity of God we shall enter, if we are His; not into an eternity away from Him; of Him, but apart from Him; but of Him, in Him. It is endless death to live for ever without God, and eternal life to abide in Him eternally.

[1] S. Aug. in Ps. ci. Serm. 2, s. 10.

"In all our actions and movements," says the same deep contemplator of heavenly truths, "and in every motion of creation I find two times, the past and the future. I seek the present, nothing stands; that which I spake already is not; that which I am about to say exists not yet; that which I have done, no longer is; that which I am about to do has yet no being; that which I have lived has ceased to be; that which I am about to live has no existence yet. I find the past and the future in every movement of things; in the truth which abides I find not past and future, but only present, and this incorruptibly, which exists not in the creature. Examine the changes of things, thou wilt find the has been and shall be. Consider God, thou wilt find *is:* where *has been* and *shall be* cannot exist. That thou also mayest *be* then, pass over time. But who shall pass it by his own strength? Let Him raise us thither, Who hath said to the Father, 'I will that they also whom Thou hast given Me, be with Me where I am.'"[1]

From all these turmoils, changes, dyings, movements, failings, ceasings, hopings, losings, restless hearts, and restless lives; from autumn, and from night, from days and years, we shall pass into the boundless motionless ocean of eternity.

The sea is vast. We cannot behold its limits, but we know it hath them. Rivers flow and flow, but as they began in earth, so they end in ocean, and "there shall be no more sea." What then shall represent to us eternity? Nothing can do so sufficiently, perfectly, duly, faithfully, no nor even tolerably; nothing can do more than furnish the faintest outline, shadow, glimpse of eternity, if eternity is the being of God.

Let the world rave; let kingdoms rise and fall; let the little world in which we live toss to and fro with its own passions; but what is that to us? We stand upon the shore of eternity; and suddenly our footing

[1] S. Aug. in Johan. Ev. Tract. xxxviii. s. 10.

will slip away from beneath us, and we shall plunge into the infinite ocean of eternal existence.

Whither shall we turn, O LORD, in the maze of these Thy wonders? Who shall guide our tottering feet? Who support our sinking thoughts? Eternity is too high; we cannot look up into it; for it is Thou. It is too deep; we cannot gaze down into it, for it is Thou. Too broad, too vast for our eyes to cross, for it is Thou. To Thee we turn then. To know Thee is to know Eternity. From our instability; from our vain thoughts of time, our desires of time, we fly to Thee. Do Thou confirm us, fix us in Thyself, O Thou Unchangeable.

This awe, this desire, this little insight into Heaven. This gleam of light and warmth will pass away. All things pass away, do Thou give to us then Thyself, O GOD, that we may be established in Thee eternally.

If Abraham, Isaac, and Jacob live for ever, because Thou art their GOD; if to know Thee is life eternal, let us seek eternity in Thee, by loving Thee, and meet it in Thee, by trusting Thee, and possess it in Thee, by being Thine, and by having Thee for our own; in the mystery of the Incarnation, whereby man is joined to GOD for ever, by the operation of the eternal SPIRIT, through the eternal Word made flesh, in the eternal FATHER,—Holy, Blessed, undivided TRINITY, to Whom be all glory, for ever and ever. Amen.

Devotions.

O LORD, open Thou my lips.
And my mouth shall show forth Thy praise.

Our FATHER, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive

them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Psalm cii.

Hear my prayer, O LORD : and let my crying come unto Thee.

Hide not Thy face from me in the time of my trouble : incline Thine ear unto me when I call ; O hear me, and that right soon.

For my days are consumed away like smoke : and my bones are burnt up as it were a firebrand.

My heart is smitten down, and withered like grass : so that I forget to eat my bread.

For the voice of my groaning : my bones will scarce cleave to my flesh.

I am become like a pelican in the wilderness : and like an owl that is in the desert.

I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

For I have eaten ashes as it were bread : and mingled my drink with weeping ;

And that because of Thine indignation and wrath : for Thou hast taken me up, and cast me down.

My days are gone like a shadow : and I am withered like grass.

But, Thou, O LORD, shalt endure for ever : and Thy remembrance throughout all generations.

Thou shalt arise, and have mercy upon Sion : for it is time that Thou have mercy upon her, yea, the time is come.

And why ? Thy servants think upon her stones : and it pitieth them to see her in the dust.

The heathen shall fear Thy Name, O LORD : and all the kings of the earth Thy Majesty ;

When the LORD shall build up Sion : and when His glory shall appear ;

When He turneth Him unto the prayer of the poor destitute : and despiseth not their desire.

This shall be written for those that come after : and the people which shall be born shall praise the LORD.

For He hath looked down from His sanctuary : out of the heaven did the LORD behold the earth ;

That He might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

That they may declare the Name of the LORD in Sion : and His worship at Jerusalem ;

When the people are gathered together : and the kingdoms also, to serve the LORD.

He brought down my strength in my journey : and shortened my days.

But I said, O my GOD, take me not away in the midst of mine age : as for Thy years, they endure throughout all generations.

Thou, LORD, in the beginning hast laid the foundation of the earth : and the heavens are the work of Thy hands.

They shall perish, but Thou shalt endure : they all shall wax old as doth a garment ;

And as a vesture shalt Thou change them, and they shall be changed : but Thou art the same, and Thy years shall not fail.

The children of Thy servants shall continue : and their seed shall stand fast in Thy sight.

Glory be to the FATHER, &c.

As it was in the beginning, &c.

Exodus iii. 1—15.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian : and he led the flock to the backside of the desert, and came to the mountain of GOD, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of

a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, GOD called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the GOD of thy father, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob. And Moses hid his face: for he was afraid to look upon GOD. And the LORD said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto Me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt. And Moses said unto GOD, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And He said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve GOD upon this mountain. And Moses said unto GOD, Behold, when I come unto the children of Israel, and shall say unto them, The GOD of your fathers hath sent me unto you; and they shall say to me, What is His Name? what shall I say unto them? And GOD said unto Moses, I AM THAT

I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My Name for ever, and this is My memorial unto all generations.

1 *Tim.* vi. 11—16.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in His times He shall shew, Who is the blessed and only Potentate, the King of kings, and Lord of lords: Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see: to Whom be honour and power everlasting. Amen.

Revelation iv.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow

round about the throne, in sight like unto an emerald. And round about the throne were four-and-twenty seats: and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of GOD. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, LORD GOD Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to Him that sat on the throne, Who liveth for ever and ever, the four-and-twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O LORD, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created.

Prayer.

O GOD, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal; Grant this, O heavenly FATHER, for JESUS CHRIST'S sake our LORD. Amen.

Up with our hearts;
we lift them unto the LORD.
O how very meet, and right, and fitting, and due,
in all, and for all,
at all times, places, manners,
in every season, every spot,
everywhere, always, altogether,
to remember Thee, to worship Thee,
to confess to Thee, to praise Thee,
to bless Thee, to hymn Thee,
to give thanks to Thee,
Maker, nourisher, guardian, governor,
preserver, worker, perfecter of all,
LORD and FATHER,
King and GOD,
fountain of life and immortality,
treasure of everlasting goods.
Whom the heavens hymn,
and the heaven of heavens,
the angels and all the heavenly powers,
one to the other crying continually;—
and we the while, weak and unworthy,
under their feet,—
Holy, Holy, Holy,
LORD the GOD of Hosts;
full is the whole heaven,
and the whole earth,
of the majesty of Thy glory.
Blessed be the glory of the LORD
out of His place,
for His Godhead, His mysteriousness,
His height, His sovereignty, His almightiness,
His eternity, His providence,
Himself.

Glory be to the FATHER, &c.
As it was in the beginning, &c.

DEVOTIONS.

A Morning Prayer for the Aged.

O Lord, open Thou my lips,
And my mouth shall show forth Thy praise.

Our Father, which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Glory be to Thee, O Lord, glory to Thee.
Glory to Thee, Who givest me sleep
to recruit my weakness,
and to remit the toils
of this fretful flesh.
To this day, and all days,
a perfect, holy, peaceful, sinless course,
Vouchsafe, O Lord.

The Angel of peace, a faithful guide,
guardian of souls and bodies,
to encamp around me,
and ever prompt what is salutary,
Vouchsafe, O Lord.

Pardon and remission
of all sin, and of all offences,
Vouchsafe, O Lord,
to our souls what is good and convenient,
and peace to the world,
Vouchsafe, O Lord.

Repentance and strictness
for the residue of our life,

and health and peace to the end,
Vouchsafe, O LORD.

Whatever is true, whatever is honest,
whatever just, whatever pure,
whatever lovely, whatever of good report,
if there be any virtue, if any praise,
such thoughts, such deeds,
Vouchsafe, O LORD.

A Christian close,
without sin, without shame,
and, should it please Thee, without pain,
and a good answer
at the dreadful and fearful judgment-seat
of JESUS CHRIST our LORD,
Vouchsafe, O LORD.

The Apostles' Creed.

I believe in GOD the FATHER Almighty, Maker of Heaven and earth:

And in JESUS CHRIST His only SON our LORD, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into Heaven, and sitteth on the right hand of GOD the FATHER Almighty; From thence He shall come to judge the quick and the dead.

I believe in the HOLY GHOST; the Holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, and the life everlasting. Amen.

Blessed art Thou, O LORD, our GOD,
the GOD of our fathers;
Who turnest the shadow of death into the morning;
and lightenest the face of the earth;
Who lightenest my eyes,
that I sleep not in death;

Who deliverest me from the terror by night,
from the pestilence that walketh in darkness;
Who drivest sleep from mine eyes,
and slumber from mine eyelids;
Who makest the outgoings of the morning and evening
to praise Thee;
because I laid me down and slept and rose up again,
for the LORD sustained me;
because I waked and beheld,
and my sleep was sweet unto me.

Blot out as a thick cloud my transgressions,
and as a cloud my sins;
Grant me to be a child of light, a child of the day,
vouchsafe to keep me this day without sin,
me and mine, all for whom I am bound
to seek unto Thee.
Moreover deliver us to-day
from the snare of the hunter,
and from the noisome pestilence;
from the arrow that flieth by day,
from the sickness that destroyeth in the noonday.
Teach me to do the thing that pleaseth Thee,
for Thou art my GOD;
let Thy loving Speech lead me forth
into the land of righteousness.
Set a watch, O LORD, before my mouth,
and keep the door of my lips.
Into Thine Hands I commend
my spirit, soul, and body,
and together with me
all men, and all that belongs to me,
this Church, and kingdom, this diocese, parish, house,
authorities spiritual, civil,
relations, friends, benefactors, enemies,
sick, and afflicted in any manner,
and especially the aged.
Guard us without falling,

and place us immaculate
in the presence of Thy glory
in that day.
Guard my going out and my coming in
henceforth and for ever,
through JESUS CHRIST our LORD.
Amen.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST. Amen.

Mid-day Prayer.

OUR FATHER which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O Thou, Who at the sixth hour didst nail the sins of the world to the same Cross with Thyself; blot out the handwriting of our offences that is against us, and save us. Amen.

Psalm. One or more divisions of Psalm cxix.

Bear ye one another's burdens, and so fulfil the law of CHRIST.

O LORD, Thy Word endureth for ever in Heaven.

The LORD is my Shepherd: therefore can I lack nothing:

He shall feed me in a green pasture.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

Collect for the Day.

O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us; save us and help us, we humbly beseech Thee, O Lord. O Lord Jesu Christ, the Blessed Son of God, Who hast suffered death on the Cross for us, that we might thereby be brought to eternal life; have mercy upon us, we beseech Thee, both now and at the hour of death; and grant unto us Thy humble servants, with all other faithful people that have this Thy blessed Passion in devout remembrance, a godly life, and a peaceful end, a merciful judgment, and a blessed eternity, through Thy merits; Who with the Father and the Holy Ghost livest and reignest ever one God world without end. Amen.

Glory be to the Father, &c.
As it was in the beginning, &c.

Evening Prayer.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

The day is gone,
and I give Thee thanks, O Lord.
Evening is at hand,
make it bright unto us.
As day has its evening
so also has life;

the even of life is age,
age has overtaken me,
make it bright unto us.
Cast me not away in the time of age;
forsake me not when my strength faileth me.
Even to my old age be Thou He,
and even to hoar hairs carry me;
do Thou make, do Thou bear,
do Thou carry and deliver me.
Abide with me, LORD,
for it is toward evening,
and the day is far spent
of this fretful life.
Let Thy strength be made perfect
in my weakness.
Day is fled and gone;
life too is going,
this lifeless life.
Night cometh,
and cometh death,
the deathless death.
Near as is the end of day,
so too the end of life.
We then also remembering it,
beseech of Thee,
for the close of our life,
that Thou wouldst direct it in peace,
Christian, acceptable,
sinless, shameless,
and, if it please Thee, painless,
LORD, O LORD,
gathering us together
under the feet of Thine elect,
when Thou wilt, and as Thou wilt,
only without shame and sins.
Remember we the days of darkness,
for they shall be many,
lest we be cast into outer darkness.

Remember we to outstrip the night
doing some good thing.
Near is judgment;—
a good and acceptable answer
at the dreadful and fearful judgment seat
of JESUS CHRIST
vouchsafe to us, O LORD.
Let my prayer be set forth in Thy sight
as the incense,
and let the lifting up of my hands
be an evening sacrifice.

LORD,
as we add day to day,
so sin to sin.
The just falleth seven times a day;
and I an exceeding sinner
seventy times seven.
Thus and thus have I done
[*Here name the sins of the day.*]
O GOD of penitents and SAVIOUR of sinners,
evening by evening I will return,
with all my heart I turn to Thee,
and my soul out of the deep
crieth unto Thee.
I have sinned, O LORD, against Thee,
heavily against Thee.
Alas, alas, woe is me! for my misery.
I repent, O me! I repent, spare me, O LORD.
I repent, O me, I repent,
help Thou my impenitence.
Remit the guilt,
heal the wound,
blot out the stains,
clear away the shame,
rescue from the tyranny.
Cleanse Thou me from my secret faults. Amen.

The Apostles' Creed.

I believe in God the Father Almighty, Maker of Heaven and earth:

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He arose again from the dead. He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

To my weariness, O Lord,
vouchsafe Thou rest,
to my exhaustion
renew Thou strength.
Lighten mine eyes that I sleep not in death.
O keeper of Israel,
Who neither slumberest nor sleepest,
guard me, and all for whom I should pray, this night.
Visit me with the visitation of Thine own,
reveal to me wisdom in the visions of the night.
If not, for I am not worthy, not worthy,
at least, O loving Lord,
let sleep be to me a breathing time
as from toil, so from sin.
Preserve me from the black sleep of sin;
all earthly and evil thoughts
put to sleep within me.
Awaken me at the fitting time,
the time of prayer;
and give me to seek Thee early
for Thy glory, and for Thy service. Amen.

In the Name of my LORD JESUS CHRIST Who was crucified unto death, and laid in the grave for me, I lay me down to rest and sleep. He vouchsafe to bless me, save and defend me sleeping and waking; and may I evermore, Blessed JESUS, rest in Thy peace, live in Thy fear, die in Thy favour, and be raised by Thy power unto life everlasting. Amen.

An Act of Faith to be used at any Time.

I believe, O LORD,
in Thee, FATHER, WORD, SPIRIT, one GOD;
that by Thy fatherly love and power
all things were created;—
that by Thy goodness and love to man
all things have been begun anew
in Thy WORD,—
Who for us men and for our salvation,
was made flesh,
was conceived and born,
suffered and was crucified,
died and was buried,
descended and rose again,
ascended and sat down,
will return and will repay;—
that by the shining forth and working
of Thy HOLY SPIRIT,
hath been called out of the whole world
a peculiar people into a fellowship
in belief of the truth
and sanctity of living:—
that in it we are waiting
for resurrection of the flesh
and life everlasting
in the world to come.—
This most holy faith
which was once delivered to the saints,
I believe, O LORD;

help Thou mine unbelief,
and vouchsafe to me
to love the FATHER for His fatherly love,
to reverence the ALMIGHTY for His power,
as a faithful CREATOR, to commit my soul to Him
in well-doing;
vouchsafe to me to partake
from JESUS of salvation,
from CHRIST of anointing,
from the ONLY-BEGOTTEN of adoption;
to worship the LORD
for His Conception in faith,
for His Birth in humility,
for His sufferings in patience and hatred of sin;
for His Cross to crucify beginnings,
for His Death to mortify the flesh,
for His Burial to bury evil thoughts in good works,
for His Descent to meditate upon hell,
for His Resurrection upon newness of life,
for His Ascension to mind things above,
for His Sitting on high, to mind the good things in
His sight,
for His Return, to fear His second appearance,
for Judgment, to judge myself ere I be judged.
From the SPIRIT
vouchsafe me the breath of salutary grace.
In the Holy Catholic Church
to have my own calling, and holiness, and portion,
and fellowship
of her sacred rites, and prayers,
fastings, and graces,
vigils, tears, and sufferings,
for assurance of remission of sins,
for hope of resurrection and translation
to eternal life.

Devotions on the Passion of Jesus for use at all times, but especially on Friday.

Behold, Holy FATHER, Thy Blessed SON suffering for me great and grievous things. Regard, most glorious King, Who it was that suffered, and remember in mercy for whom He suffered. Is not this He, merciful LORD, even that Innocent One, whom to redeem a servant Thou offeredst up, being a SON? Is not this He, even the Author and Giver of life, Who was led as an innocent Lamb to the slaughter, and became obedient unto Thee, even unto death, and feared not to undergo the most bitter of all deaths? Is not this He, Whom Thou, the Dispenser of all salvation, didst beget from all eternity; but in fulness of time wouldst have Him partake of my infirmity? This is truly Thy Deity, Who hath put on my mortality, Who was lifted up on the Cross, and in my flesh suffered that sad punishment of a cursed death. Look back, O LORD, my GOD, with the eyes of Thy mercy upon this unspeakable work of mercy. Behold Thy sweet SON in all the parts of His Body extended and racked. See his innocent Hands flowing with His precious Blood; and pardon in great mercy the iniquities which my wicked hands have committed. Consider His naked Side pierced with a cruel spear, and renew me in the sacred font which I believe to have issued thence. Behold those immaculate Feet, which never stood in the way of sinners, but alway walked in the Law of the LORD, cruelly pierced and transfixed with nails. Remove far from me the way of iniquity, and make me to choose the way of truth, to hate and decline the ways of the ungodly, and to walk in the paths of Thy Commandments. Amen.

O LORD JESUS CHRIST, SON of the living GOD, the Creator and Redeemer of all mankind; we give Thee thanks, unworthy though they be, yet desire they may

be devout and acceptable to Thee, Who for us miserable sinners camest down from Heaven, and tookest flesh of the Blessed Virgin Mary; of her Thou vouchsafest to be born; to be wrapt in swaddling-clothes, and laid in a manger; to suck the breasts; to be circumcised in Thy tender Flesh; to be manifested to the Wise Men, and adored by them; to be presented in the Temple; to be carried into Egypt; to return into Thy country; to be subject to Thy parents; to be baptized by John; to be afflicted with a forty days' fast, and thrice to be tempted of the devil; to be wearied with journeys, and emaciated by hunger, and thirst, and watchings; to be tired with preaching; to weep from compassion; to be rejected of the Jews, and frequently abused by them.

Thy passion approaching, Thou vouchsafedst to be heavy and exceeding sorrowful; to pray, not only with bended knees, but thrice to fall upon Thy Face, to be in a bitter agony, and to sweat drops of blood; to be betrayed by Judas with a deceitful kiss; to be apprehended by the Jews, and bound as a thief; to be left desolate and alone, for all Thy disciples forsook Thee and fled.

To be led to Annas the high priest first, and there to be buffeted; to be sent by him bound to Caiaphas, and there to be many ways derided; to be brought before the council of the Jews, and there to be falsely accused and condemned; to have Thy Face polluted with spittings; to be provoked by manifold reproaches; to be scorned and blasphemed, and again smitten on the Face and buffeted; to be delivered bound unto Pilate, and before him vehemently accused unto death, and by him to be sent unto Herod, and there to be calumniated, and set at nought by him and his men of war; to be arrayed in white, and sent back unto Pilate; by his command to be bound to a pillar, and cruelly scourged unto blood; to be by him condemned, and delivered up to the soldiers to be crucified; by whom

Thou wast mocked with a purple garment, and pierced with a crown of thorns, derided with a reed instead of a regal sceptre, and with bowing of knees, named in contempt, "The King of the Jews;" again, the third time covered with spitting, and buffeted, and beaten with a reed on Thy head; laden with the weight of Thy Cross, and led away to the place of Thy Passion; there again stripped naked of Thy garments, and proffered to drink gall mingled with myrrh.

At last Thou wast extended on the Cross, Thy hands and feet transfixed with nails, crucified amongst thieves, numbered amongst transgressors, blasphemed both by them that stood by, and by them that passed by; and in the extremity of Thy sufferings Thou criedst out, "My God, My God, why hast Thou forsaken Me?" Thy head bowed down, Thou didst give up the ghost; and Thy side was pierced by a soldier, whence issued both water and blood. Taken down from the Cross, and buried by Joseph, the third day Thou didst rise again, and appear to Thy disciples. The fortieth day Thou ascendedst into Heaven; and sitting on the right hand of God the Father, Thou didst send the promise of the Holy Ghost upon Thy blessed Apostles and Disciples; and shalt come again to judgment, to render to all men according to their works done in the body, whether they be good, or whether they be evil.

O Blessed Lord Jesus, by all these Thy most sacred sufferings, by Thy bitter death and most precious blood shed for us, and by all things foretold of Thee, and fulfilled by Thee, vouchsafe in great mercy to deliver me, a sordid sinner, with all my friends and enemies, parents, brothers, sisters, all that are poor and desolate, tempted and afflicted, bound and imprisoned, with all Christian people. From all our tribulations and distresses, from the snares of the Devil, from the bonds and chains of our sins, and from all evils both of soul and body, good Lord, deliver, save, and defend us.

All our imaginations and actions vouchsafe so to dispose and order, that they may be acceptable unto Thee. Fill us with Thy grace, and with holy peace, and with all virtue; and grant us herein to persevere unto death; that making a good end of this present life, Thou mayest bring us to eternal life in Thy celestial kingdom, where Thou livest and reignest. Amen.

I adore Thee, Holy Lord Jesus, hanging upon the Cross, and bearing on Thy venerable Head a crown of thorns; and I humbly beg, by Thy Cross, to be delivered from the destroying angel. Amen.

I adore Thee, Holy Lord Jesus, stretched on the Cross, with five great Wounds in Thy nailed Hands and Feet, and pierced Side, and I humbly beg that Thy dire and ghastly Wounds may be a healing remedy to my sin-sick soul. Amen.

I adore Thee, Holy Lord Jesus, panting under the sad weight of the sins of the world; and I humbly beg, by that inconceivable bitterness of sorrow, Thy innocent Soul suffered in that moment when it left the body; have mercy upon my soul in the moment of her departure hence. Amen.

I adore Thee, Holy Lord Jesus, laid in the sepulchre, and anointed with myrrh and aloes; and I humbly beg, that Thy death may be the life of my soul. Amen.

O save, Holy Jesus, the Good Shepherd, Who laid down His life for His sheep, save and preserve the righteous, call home the wicked, justify the penitent, have mercy upon all true believers, and upon me a miserable sinner. Amen.

MEDITATIONS FROM THE IMITATION OF CHRIST.

Book III. c. xlviii.

O most blessed abode of the city which is above! O most glorious day of eternity! which night obscures not, but the highest Truth for ever irradiates: day ever joyful, ever secure, and never changing to reverse! O would that day had dawned, and all these temporal things received their end!

It shines, indeed, to the saints brilliant with perpetual brightness; but only afar off, and in a glass, to those yet sojourning in the earth.

The citizens of Heaven know how joyful that is: the sons of Eve groan that this is bitter and wearisome.

The days of this time are short and evil, full of pains and distresses: in which man is defiled with many sins, ensnared with many passions, nipped by many fears, is drawn hither and thither by many cares, distracted by much curiosity, involved in many vanities, surrounded with many errors, worn away by many labours, weighed down by temptations, weakened by luxuries, tormented by want.

O when shall be the end of these ills? When shall I be freed from the wretched slavery of vices?

When shall I remember Thee alone, O Lord? When rejoice in Thee to the full?

When shall I be without any hindrance in true liberty, without any weight on mind or body?

When shall there be solid peace, peace imperturbable and secure, peace within and without, peace sure on every side?

O, good Jesus, when shall I stand and see Thee? When shall I behold the glory of Thy kingdom? When wilt Thou be all in all to me?

O when shall I be with Thee in Thy kingdom,

which Thou hast prepared for Thy beloved from everlasting?

I am left poor and an exile in a hostile land, in which are daily wars and misfortunes.

Console my exile, assuage my grief: for all my desire pants after Thee.

For all that this world offers for consolation is a burden to me.

I desire to enjoy Thee most nearly; but I cannot lay hold of Thee.

I desire to cleave to heavenly things; but things temporal and unmortified passions press me down.

With the mind I wish to be superior to all things; but by the flesh I am compelled to be subject.

Thus I, unhappy man that I am, battle with myself, and am made grievous to my very self, whilst the spirit seeks to be upwards, and the flesh downwards.

O what do I suffer inwardly, whilst with the mind I handle heavenly things, and presently a crowd of carnal things occur to me in my prayers. My God, be not Thou far from me, nor leave Thy servant alone in displeasure.

Thou the Truth hast plainly said, Where thy treasure is there will thy heart be also.

If I love Heaven, I gladly think of heavenly things.

If I love the world, I rejoice in the joys of the world, and am sad at its troubles.

If I love the flesh, I often imagine the things of the flesh.

If I love the Spirit, I delight to think of spiritual things.

For whatever things I love, I gladly speak and hear of these, and carry their images home with me.

But blessed is that man who for Thee, O Lord, gives leave to all creatures to depart; who forcibly controls nature, and crucifies the lusts of the flesh with fervour of spirit; that, with calmed conscience, he may offer up a pure prayer unto Thee, and be

worthy to be present in the angelic choirs, when all earthly things are excluded within and without.

The same, chap. xlvii. xlix.

One hour shall come, when all labour and tumult shall cease. Do what thou doest: labour faithfully in My vineyard. I will be thy reward.

Write, read, sing, groan, be silent, pray, bear contradiction manfully: eternal life is worth these and greater conflicts.

Peace shall come in one day, which is known to the LORD: and there shall not be the day nor the night of this time, but perpetual light, infinite brightness, firm peace, and rest secure.

O if thou couldest have seen the perpetual crowns of the saints in Heaven: in what glory they now exult who once were contemptible to this world, and were thought unworthy of life itself: thou wouldest forthwith humble thyself to the earth, and wouldest seek rather to submit to all than to govern one.

Nor wouldest thou desire this life's days of joy, but wouldest rather rejoice to suffer tribulation for GOD: and wouldest consider it the greatest gain to be reckoned for nothing among men.

There shalt thou find all that thou hast wished, all that thou canst or wilt be able to desire.

There wilt thou have power to do all good, without fear of loss.

There shall thy will be one with Mine: it will desire nothing outward or private.

There no one will resist thee: no one will complain of thee: no one will hinder thee: no one oppose thee: but all that thou hast desired will be present together, and will refresh all thy affection, and fulfil it even to the utmost.

PATTERNS OF MEDITATION.

FIRST WEEK.

SUNDAY.

Job xix. 23—27.

"Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see GOD: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Truly these words have long been printed, "graven with an iron pen and lead in the rock." Here are they fresh as ever after more than three thousand years, and after sustaining the faith of the saints in all ages. But on my sandy heart they have been traced in vain. Oft have I heard, and oft forgotten. Write them now at last, O my GOD, upon the tables of my heart by the finger of GOD, even by Thy HOLY SPIRIT, through "my Redeemer" JESUS CHRIST.

"I know," so sure am I, "I know that my Redeemer liveth" for ever and ever; that He hath stood, and shall stand at the latter day upon the earth; was judged, and shall judge; died, and shall quicken. "And though after my skin worms destroy this body;" though the present form be dissolved, yet in the body of which this is the form, with the flesh, no longer carnal, "shall I see GOD. Whom I shall see for myself." Hitherto others have spoken: I have listened. Others have seen glimpses, veiled rays of glory, dim outlines, and in very dulness have

striven to behold Him. But it shall be so no longer when this blessed time shall come; or rather when time shall end, and to me eternity begins. "I shall see for myself, and mine eyes shall behold, and not another."

Pure should be the eyes which look for such a sight. Pure should be the body which waits for such a rising. What matters failing sight, and failing strength to one expecting such a change? "I know that my Redeemer liveth," Who hath bought me from sin and Satan; from death eternal, with His own Blood. JESUS, I would be ready when Thou wilt. When Thou wilt I would be ready to follow in my coffin, whilst Thy Priest leads my body to its waiting place, and sings along the way, "I know that my Redeemer liveth; and that He shall stand at the latter day upon the earth."

Devotions can be added taken from the end of the chapters.

MONDAY.

Joshua xxiii. 14.

"And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your GOD spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

It is so, my GOD. I set to my seal that this is true. I have seen the wicked in great prosperity, but how suddenly they fell, perished, and came to a fearful end. I have seen the righteous oppressed, but never forsaken; maligned and falsely accused, but Thou didst make their righteousness as clear as the light, and their just dealing as the noonday. Where

now are my fears and distrusts? Woe is me that I ever doubted Thee, my GOD, Who hast been Truth itself to me.

In myself I have found Thy Truth. Thou didst promise a light yoke, and sweet commandments, and a peaceful conscience to Thy servant. Such have I found, so far as by Thy grace I have kept true to Thee. Thy ways were ways of pleasantness, and all Thy paths were peace. When I knew gloom, and a darkened soul, it was from sin: it was from forsaking Thee, my Peace. When I leaned on Egypt, and put my trust in man, or money, or myself, I suffered; but Thou hadst warned me of this very thing. And all my bitter conflicts, with my sins, arose from having yielded to them. I have found truth and grace in Thee, waters of life in Thy Scriptures, Grace in Thy Sacraments, and an answer to prayer. I have failed; but Thou never. When my vessel was empty, it was because I came not to the Fountain.

Thou hast consoled me in trouble, restrained me in prosperity, upheld me in weakness, and hast been Yea and Amen my whole life long, unchanging Goodness, unchanging GOD to me a weak unstable creature.

I believe, then, that Thou wilt complete that which Thou hast begun. What I have seen is only a sign, and figure, and type, even as this life is but a seed. The truth, the harvest are to come.

I believe in a righteous judgment. I believe in a merciful reward. "Not one thing hath failed," and not one thing shall fail. I know in all my heart and soul that so it is. I believe in everlasting life.

TUESDAY.

S. John xiv. 19, 20; xvi. 20—22.

"Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At

that day ye shall know that I am in My FATHER, and ye in Me, and I in you."

"Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

The Apostles did indeed see our LORD after His Resurrection, and rejoiced. But when forty days had passed, they saw Him no more in this life. This would have fallen upon them with heavier grief, if they had not possessed the promise of which these Scriptures speak—the promise of seeing their LORD for ever in Heaven.

Who can bear to be absent from his beloved? Nay, not to see is a grief. Would it not be a sorrow to us to be with those whom we love, and yet from blindness not to see them, or from deafness not to hear them? But now He said, "Ye shall see Me." "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

The world will mourn to see CHRIST; but the Church mourns because as yet she sees Him not. "Ye shall weep and lament." But where in me are these tears of love? These fountains of desire? O where in me are travail and sorrow until the birth of Heaven within me? O JESUS, Thou that offerest Thyself to those that love, grant me love to embrace Thy offer. Such blessed tears and sighs bestow that I may know no more grief at Thy appearing.

Then shall I remember no more all the burden of the flesh, cares, toils, pains, sickness, sorrows; nay,

nor my bitter griefs, which shall be joys, my conflicts with sin, my godly sorrows, I shall remember them no more. When Thou the Sun dost arise for ever on my soul and body, all mists of earth shall roll away; and Thou shalt be my Light, my Brightness, even Thou my GOD.

WEDNESDAY.

2 *Samuel* xix. 35.

"I am this day fourscore years old; and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?"

Why should I be a burden? My senses have failed, or now are failing. The world has moved from me, and I from it. Shall my soul cling to that which my very body is forsaking? Shall the spiritual eye lag behind the earthly? and the mind's ear hang on strains to which the bodily ear is becoming deaf?

How long am I to live that I should give more time to the world, or care any more for its vanities? Let others take my place. My course is run. Let kings' courts be for those who are not expecting a summons to appear before the King of kings.

Let land be for them who have power to use it, and money for those who can enjoy it. I will give alms freely whilst I have the power, and cheerfully leave my possessions to my successors.

Let me "turn back again, that I may die in mine own city, and be buried by the grave of my father and my mother." A time and place of quiet fits me best; a breathing time to recover myself, before I go hence and be no more seen. I will walk by the spot where my grave will soon be dug. I will commune with the

past, and with the future, for what to me is the present? I will be near my home in the churchyard; and GOD grant I be near my home above in affection and spiritual condition. Why should I be a burden? or why should the world be a burden unto me? Let us part company, for old age and the world are not fit companions.

THURSDAY.

S. John xiii. 3—11.

"JESUS knowing that the FATHER had given all things into His hands, and that He was come from GOD, and went to GOD; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter: and Peter saith unto Him, LORD, dost Thou wash my feet? JESUS answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. JESUS answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, LORD, not my feet only, but also my hands and my head. JESUS saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean."

O my SAVIOUR, shall I meditate on Thee, or on myself? on Thy humility, or Thy Love? Upon Thy excellencies, or my bliss? By Baptism I was washed in Thy Blood, and the sins of my manhood are also purged away, I trust, through repentance and Thy ordinances: but daily the dust of earth cleaves to my

feet, and before I communicate I must be cleansed by Thee. I can but give myself to Thee, expose my nakedness and my filth, that Thou mayest wash me.

O how pure must be that Sacrament before the receiving of which CHRIST washed the feet of His Apostles! And what is this but a type of Heaven? Wash me, O LORD, and I shall be whiter than snow. Bow down to me, even to me. Apply to me the grace of Thy humiliation, the saving efficacy of Thy Incarnation. Wash me, lest I should have no part in Thee. Wash me, cleanse me for the heavenly feast, in which Thou art Bread and Wine eternally: not bread for Heaven, but bread in Heaven; food of angels by Thy GOD-head; and of men by the Same through Thy Manhood.

O let me hear these words, "Ye are clean."

FRIDAY.

Daniel vi. 16—24.

"Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy GOD whom thou servest continually, He will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living GOD, is thy GOD, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto

the king, O king, live for ever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."

It was Thou, my Lord and Saviour, Who wast given unto death, and Who didst truly say, "My soul is among lions." Thou, as on this day, wast accused, condemned, delivered unto death, and cast into the pit: but death had no dominion over Thee. The Holy One could not see corruption.

Why then should I fear to die after Thee, and in Thee? Will not God for me also shut the mouth of the roaring lion? Will not He redeem His prisoner out of the pit? Will He not say, Come forth? O grave, where is now thy sting? O death, where is thy victory?

Yet, who shall die and rise in Christ, but he who is conformed to Christ? Who can live to the world, and die in Jesus? Let death begin in me at once. Ah me! death unto sin should have begun long since, even at the Font. Blessed Jesus, may I be found in Thee, and then shall I fear nothing in life, in death, nor after death; but shall await until the grave give up its dead in faith and peace.

Saturday.

1 *Corinthians* xv. 36.

"Thou fool, that which thou sowest is not quickened, except it die."

He that would have a harvest keeps not his corn in the ear, nor in the barn. It is not thus he shews his value for his seed. He sows it. It is buried, trodden down, damp with the rains, and bitten by the frosts. It perishes; but from it springs the plant.

Why then should I withhold myself from the grave, from corruption, from dust? for out of these shall spring, by God's grace, a body incorrupt, immortal.

Was ever such a sowing as that of my Redeemer? Ah, woe is me! By my sins He was laid in the grave, a bruised and wounded corpse. Was ever such a sowing? Ever a body so marred as His Blessed and Redeeming Body, Who for my sake became Man? Yet, behold His rising, cleaving the rock, living, and life-giving, the joy of angels, the hope of men.

Why did Jesus rise glorious? Why was it impossible He could be holden of death? Because He is God. How do I hope to rise glorious? Only as a member of Him, Who in one nature was joined to mine, and in the other is one with the Father. Only as I am one with Jesus, conformed to Him, and united to Him, may I hope for this bliss. Jesus, mould me to Thyself; and then sow me in the grave, and let me be trodden down, deep as men will: for Thou wilt shine upon me, and it will be spring; and I shall live again, but die no more.

SECOND WEEK.

SUNDAY.

Psalm cii. 25—28.

"Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy Hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: But Thou art the same, and Thy years shall have no end. The children of Thy servants shall continue, and their seed shall be established before Thee."

All these things which I see are but as a garment with which the nakedness of nothingness is clothed. They were not. They are. They will soon cease to be. My land supported others before me, and now it nourishes me its unworthy occupant. This is its purpose, to feed men for a time whilst they prepare for eternity. We may cross GOD's blessed will for us and perish, or follow it and be saved. But when the day shall come that days shall cease, then time shall be no more. All this scene on which I gaze shall be cast aside as a garment waxed old and useless. This is for my heirs, when I myself shall have gone to my account, and earth shall have become no more to me.

What then is lasting? GOD and His people. "Thou art the same, and Thy years shall have no end. The children of Thy servants shall continue, and their seed shall be established before Thee." GOD is eternal, and I am now eternal also, by His will to live for ever and ever. Go, then, ye things of earth. Depart from me and my heart, before I depart from you. I give you up whilst you are mine to give. Lo, O GOD, I seek Thee as my portion for ever.

Monday.

S. Matthew vii. 3—5.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

What then, O Lord, is every man to consider his own sin a beam compared with that of his neighbour? Is not truth, truth? and dost not Thou judge justly? and ought not we to seek to judge by Thy measure?

But I perceive, O my God, that when we judge ourselves we should seek to judge as Thou judgest. And O, how in this case could I bear the sight of myself? But I am not to imitate Thee in judging others, and weighing my own sins against theirs. Or if I do, it must be to condemn myself. For I know not the strength of their temptations, nor what I should be if I were in their place.

I perceive, O Lord, what Thou wouldest teach me, that want of humility is a beam, and want of charity is a beam: and if all my other sins were motes, yet if I am without these I am in Thy sight as the adulterer or the blasphemer.

Let me not then judge others. My passions are stilled by exhaustion. Should I boast against those who are yet tempted? I am on the brink of the grave. Shall I despise the thoughtless? My temptations are not those of youth, nor manhood. To complain, and judge severely, and to love possessions; to boast of my former self and the former days, and to be cold and selfish; these are my perils: nor shall

I avoid them except by large gifts of grace from the God of the humble and the contrite.

Holy Jesus, Teacher and Enlightener, cleanse my eyes from the beam of pride and of uncharitableness, lest I never see Thee as Thou art; but become blind, and my sin remain for ever.

Tuesday.

S. Luke ii. 29—30.

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy salvation."

I might have died in my sins a thousand times. I might have perished without repentance, without the gift and seal of pardon, as a man self-excommunicated, without tasting the saving Body and Blood of my Redeemer.

All honour, praise, and glory; all love be unto Thee, Holy Ever-blessed Trinity, that this is not so; that the Father hath recalled His lost child through the Son, by the operation of the Holy Ghost.

Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation; have seen enough to lead me to hope that I shall yet see more. Thou hast permitted me to see Thy gifts, that I may behold the Giver; to receive Thy Sacraments, that I may perceive Him Who is their Life within them, their very Life.

Where, when, and how Thou wilt, O Lord, I am ready to die. How should I not give myself to Thee, Who to me most unworthy hast given Thyself? How should I not yield myself up to Thee Who hast tarried so long, and so patiently, and hast given me grace, not according to my goodness, but my needs.

I have seen Thy salvation. I look to see it yet

more in the land of the living, where death is not, and life is, even Thou Thyself my SAVIOUR.

WEDNESDAY.

Hebrews xi. 13—16.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore GOD is not ashamed to be called their GOD: for He hath prepared for them a city."

The Holy Patriarchs had opportunity to have returned, but they sought a better country, and have found it. Ah me! Well may GOD be ashamed to be called my GOD, for I, after being made a child of GOD, and an inheritor of the kingdom of Heaven, forsook my FATHER'S house, and cared not for the better country; but returned to the world, whence at my Baptism I had set out.

But reconciled, I trust, to Thee, my GOD, I trust, through Thy Blessed SON, I would turn back no more, but sigh for the better country, and the eternal home.

Because I am ashamed of myself, be not Thou ashamed of me, O my GOD, but suffer me, least and last, to enter in.

Kindle my desire; quicken my steps; guide Thou my way. Make me a true pilgrim until I reach Thee and go out no more for ever.

THURSDAY.

S. Luke xxiv. 30—32.

"And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

O LORD, I little thought in the years of my vanity that if I could not meet Thee at the Altar, veiled then behind earthly forms, the brightness of Thy presence would consume me, when Thou shouldest come in glory to judge the world. Pardon me, that in the ignorance of sin I perceived not the truth. I neither knew the gentleness of Thy saving presence nor the terrors of Thy judgment.

How gracious then art Thou, my SAVIOUR, to make known Thyself to such an one. For surely my heart has often burned within me at Thy words, and the eyes of my soul have been opened, and I have seen Thee in Thy Sacrament. I could have fallen down and kissed Thy feet. I could have confessed and worshipped Thee like Thy holy Apostle Thomas. Yea, I did confess and worship Thee, my present SAVIOUR.

But if such the glimpse of Thy Presence what must be the fulness of that bliss? What the sun from which stream forth such rays of glory? What the abiding eternal happiness of which the gleams are so unspeakably lovely? What the awakening and everlasting day, if such the vision? What the having, if this the seeking? What JESUS, as He is, if so blissful in His Sacrament?

Friday.

Galatians vi. 14.

"But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world."

The world was dead to the Apostle, and the Apostle to the world. What is this? The world was death to him. It had no chains for him. It was a corpse to him corrupt and loathsome; for it was crucified. The Cross of Christ shewed what it was, and destroyed its power; declared both its malice, and its weakness; strong to persecute, but not to conquer Christ, and in Him the Christian. Who can look at the Cross and love the world?

But the Cross is such as to crucify the Christian as well as Christ, and to impart to him the victory of His Master. The love of the world dies out of the heart which Christ from His Cross has drawn to Himself. The Apostle did not hear the world, nor see it, nor feel it, nor regard it; for in affection he was with Christ upon the Cross, "I am crucified unto the world." Therefore the world had no power over him. He was dead to it. He had slipped out from its circle. It cared not for him, any more than he for it. It could not tempt him, because he was dead to it; and he was dead to it because it was dead to him, through the Cross of Christ.

O that I were as one nailed to the Cross, caring no more for this life; my hands, feet, eyes, and head fixed and unable to move towards the world; for surely the world is dead to me in enjoyment. Why then not also in affection?

It is only crucifixion which is saving. The world must be dead to me, and I to it, not through old age,

not through weakness, weariness, and disappointment, but for the love of JESUS, and by the power of His Cross.

SATURDAY.

Psalm xxiii. 4.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me; Thy rod and Thy staff they comfort me."

Surely now, my SAVIOUR, Thou art leading me "beside the still waters," and dost "restore my soul" before the last great struggle.

I have known Thee too long as my Shepherd to doubt Thee even at the foot of the dark mountains. Thou hast gone before, yea, Thou goest before, therefore will I follow. "Though I walk through the valley of the shadow of death I will fear no evil: for Thou art with me." "Thy rod and Thy staff," Thy Cross shall be my stay. It hath ever been the token of victory. With it was I signed when I died unto sin, and the powers of Egypt were overwhelmed in the sea of Thy Sacrament. With it have I been stamped all my life through. Let it be marked upon my coffin, and on my tomb; and, it may be, "the sign of the Son of Man" shall be His cross, wakening me from the grave.

Then truly shall I be anointed with oil, the oil of gladness, belonging to Thee my SAVIOUR; and my cup shall run over with the wine of heavenly joy, and I shall dwell in the house of the LORD for ever.

O Good Shepherd, guide me and lead me through the dark valley into the pasture of life. Make me but to follow, and all shall be well.

THIRD WEEK.

SUNDAY.

S. James i. 17.

"Every good and every perfect gift is from above, and cometh down from the FATHER of lights, with Whom is no variableness, neither shadow of turning."

O GOD the FATHER, FATHER of our LORD JESUS CHRIST, Cause of all things; my FATHER by Creation, Preservation, and Adoption, how have I honoured Thee? how have I returned Thy love? Every limb, every power, every faculty of spirit, soul, and body, are Thy gift first and last; Thine by Creation, and Thine by Preservation. Man by sin defaced Thy image, and destroyed Thy likeness, in which Thou of Thine unspeakable condescension didst create him. Thou didst send Thy well-beloved SON, Thine only SON, to redeem him; to be born, although eternal; to be a Man, although GOD; to live,—ah me! how painfully! to die—woe is me, how shamefully and how dreadfully! to be buried; to descend into hell; to rise; to ascend; to be the Life of us sinners, and of me the chiefest.

What return have I rendered for all these benefits? If I had served Thee as I have served the world, happy should I be. For the world I have hungered, and watched, and toiled; yea for a very little pleasure I could endure cold, and fasting, and nights without sleep. Thou only wast wearisome. Thy fasts only were grievous, Thy watchings, Thy service. Time given to Thee I grudged, I counted loss. My gain I esteemed as loss, my loss as gain.

I thank Thee that Thou art making the world bitter unto me. I thank Thee for sleepless nights, and restless days. I thank Thee for a dull palate, and for

pain: for now would I be at last Thy son, indeed; and not from fear, but love, and with a child-like spirit, would serve Thee, as I may, for the residue of my life.

My FATHER, wilt Thou receive me Thy prodigal, Thy ungrateful, wilful, cold-hearted, wandering child? Wilt Thou be still my FATHER? May I be still Thy son, last and least, but still Thy son? I ask no more. All Heaven is present in this one bliss—to be Thy son.

MONDAY.

Revelation i. 4—6.

"John to the seven churches which are in Asia: Grace be unto you, and peace, from Him Which is, and Which was, and Which is to come; and from the seven Spirits which are before His throne; and from JESUS CHRIST, who is the Faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto GOD and His FATHER; to Him be glory and dominion for ever and ever. Amen."

Eternal WORD, GOD of GOD, Light of Light, Very GOD of Very GOD, JESU, SON of GOD and Son of man, Immanuel, Prince of Peace, Good Shepherd, Redeemer, Intercessor, LAMB of GOD, Morning Star, Sun of Righteousness, Prince of Life, Captain of Salvation, LORD of Glory, how shall I address Thee? how shall I not address Thee?

What hast Thou not done for me? And what have I not done against Thee?

Thou didst come down from Heaven that I might ascend; and yet my heart and life have been of earth. Thou wast born that I being born again in Thy Sacra-

ment might daily be renewed, and yet the old man and not the New has been my pattern.

Thou wast a Child, and poor, and meek and lowly, in order to humble me, and to teach me the sweetness of Thy lowliness, but I would not learn. Thou hast watched for me, but I slept; wept, and I was dry; prayed on the lonely mountain all night long, and I hurried over a few thoughtless words. Thou wast bound to free me, and I remained in the bonds and chains of my sins. Thou wast reproached, buffeted, and spat on, wast silent, and didst witness a good confession, that I might be patient and brave for Thee, and Thou knowest my past life! Thou wast crucified, and I have not even killed my sins, much less become dead to the world. Thou wast buried, but not I. Thou didst rise for me, but I have not risen. Thou didst ascend, and yet my heart is here. Thou art my Intercessor, my Sacrifice, my King, yet I neither served Thee in my worship nor my life. In all things Thou hast remembered me, and blessed me, but I have forgotten and dishonoured Thee.

Now then, in self-reproach and shame, I cast myself at Thy Feet. I would weep like Mary. I would confess Thee like Thomas.

The wonders of Thy love amaze me; Thy saving acts and the Sacraments by which Thou conveyest Thy salvation to me. Thou Thyself, my JESUS, art wondrous. Thy love is beyond all words, all thoughts. O to love Thee through all eternity! O to make amends for the past by burning, constant, never-ceasing love! O to be Thine after all, and Thou to be mine!

TUESDAY.

S. John xiv. 16, 17.

"And I will pray the FATHER, and He shall give you another Comforter, that He may abide with you

for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you."

O God the Holy Ghost, Unity of the Father and of the Son, Unity of the Church, the Comforter, Unction, Light, and Love, to Thee I owe every salvation from sin, every good thought, word, and deed. Thou art my spiritual life. By Thee I was born again, cleansed from sin, made a member of Christ and child of God. By Thee was I taught to pray; by Thee confirmed; by Thee called and recalled, consoled and strengthened from the day of my baptism unto this. Thou didst condescend to dwell in me, and to make me a temple of God, sinner that I am.

Yet what return did I make unto Thee! How have I neglected Thee, grieved Thee, resisted Thee, hardened myself against Thee, and sought to silence Thee! How have I, by evil thoughts and lawless desires defiled Thy temple, and but for Thy great mercy had lost Thee utterly.

Now then I yield myself to Thee in compunction and lowliness. Move me as Thou wilt. Give me grace to desire that which is good, and to do that which I desire. All hard, covetous, angry, vain, carnal desires and thoughts be far from me.

Ever Blessed Trinity, Father, Son, and Holy Ghost, Thine I should be. Thine I would be. Thine make me. Thine keep me. To be Thine is all I ask. To be Thine is all I need for ever.

Wednesday.

1 *Tim.* vi. 10; *S. Matt.* xxvi. 14—16.

"For the love of money is the root of all evil: which while some coveted after, they have erred from

the faith, and pierced themselves through with many sorrows."

"Then one of the twelve, called Judas Iscariot, went unto the Chief Priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him."

"These things are written for our admonition." For what gain is it to know that one of the twelve was the traitor? What profit? What use? Great; for when we learn how he came to this deadly purpose we are put on our guard not to do the same thing ourselves. How then did he come to it? From love of money. He was a thief. He betrayed the LORD for thirty pieces of silver. He was so drunk with this passion that for thirty pieces of silver he betrayed the LORD of the world. What is worse than this madness? There is no equivalent for Him to Whom He has given nothing equal. He by Whom the nations were reckoned as nothing, Him he betrayed for thirty pieces of silver. For hard is the tyranny of covetousness, able to drive the soul out of itself. A man does not become so mad by drunkenness as he does by love of money. For tell me, Judas, He called thee, being without note and unknown, and made thee one of the twelve, gave thee a share of His instruction, promised ten thousand good things, made thee to work miracles. Thou didst share His table, journeys, friendship, intercourse, everything which the rest had; were not these enough to restrain thee? Why didst thou betray Him? What hadst thou to accuse Him of, O wretch? What benefit didst thou not receive from Him? He knew thy mind; He did not cease conferring His benefits. Often He said that one of you shall betray Me. Often He pointed thee out and spared thee, and knowing thee to be such, did not cast

thee out of the band. Still He bare with thee. Still as His own, and as one of the twelve, so He honoured thee. Lastly; He loved thee so much, O the pollution! that taking a towel with those undefiled Hands He washed those loathsome feet of thine, and not even this restrained thee. Thou wert wont to steal the property of the poor, and lest thou shouldst advance to greater evil, He endured even this. Nothing persuaded thee. For hadst thou been a wild beast, or a stone, wouldst thou not have been changed by His kindness to thee, by His wonders, and by His instructions? But even so bestialized as thou wert He continued to call thee, and though His wonderful works kept drawing thee, more unfeeling than the stones, towards Himself. But thou wast improved by none of these things.

"Perhaps ye wonder at this so great folly of the traitor. Fear then his wound. He became such from love of money, from desire of possessions. Cut out this passion, for it produces such diseases. It makes us impious, and prepares us to be ignorant of God, although we shall receive ten thousand benefits. Cut it out, I exhort you. It is no ordinary disease. It can produce ten thousand evil deaths. We know his end. Let us fear lest we should fall into the same ourselves. For for this cause is it written, that we may not suffer the like. For this cause all the Evangelists narrated it to make us wise. Fly far from it. Desiring many things is not the only love of money, but desiring money at all. To seek more than is necessary is a fearful love of money. For were they talents of gold at that time which influenced the traitor? He betrayed Him for thirty pieces of silver. Do you remember when I said before, that love of money is not shown in receiving many things, but far more in receiving few? See what a sin this man committed for a little gold; and rather not for gold but silver. It cannot be, it cannot be that he who loves money shall ever see the

Face of CHRIST. This is one of the things which are impossible."[1]

THURSDAY.

S. Luke xxi. 28.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

There is joy in the judgment-day as well as fear. For then shall justice take the place of wrong. Then shall causes decided against equity be heard again; the oppressed relieved; truth made clear as the day; the saints delivered, and GOD justified. Then shall the cry arise from the oppressor, and not from the oppressed. Then shall the "Accuser of the brethren" be put to silence; the adversary defeated; the tempter shall have no power. Then shall all deceits, impostures, magic, heresies, lying wonders, be exposed and cease. The reign of truth and righteousness shall set in, and all that is evil shall be cast into the pit.

But, O just GOD, whilst I rejoice in Thy justice, let me also fear it. Let me take good heed lest there be in me any iron to attract the lightnings of Thy wrath; lest I have in my hands any accursed thing, money withheld from Thee, from Thy Church, or from Thy poor, ill-gotten gain, over-much gain, hire kept back by fraud, crying and entering into the ears of the LORD of Sabaoth. Let me take good heed that I have in me no lie, no heresy, no deceit, no hypocrisy, which shall burn at the brightness of CHRIST'S coming.

Try me, O GOD, and seek the ground of my heart, prove me, and examine my thoughts. Look well if there be any way of wickedness in me: and lead me in the way everlasting.

[1] S. Chrys. Hom. 6, in Phil.

Friday.

Numbers xxi. 7—9.

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Poisoned am I by the bite of the serpent. In the wilderness of this world I wandered, I murmured, I forgat my God. My very life-blood was poisoned with unbelief, and with the sins which spring from it. But I look up and see Thee upon the Cross my Saviour, and fly to Thee as my sole hope.

But how can a serpent, the very type of sin, foreshadow Thee, Thee the Lamb without blemish and without spot, the Holy One, in Whom Satan had nothing, against Whom the enemy could bring no charge, the Death of sin, the Lord our Righteousness? Even thus. Thou wast made a curse for us. Thou didst hang upon the Cross in the likeness of sinful flesh, bearing its punishment. Thou the Dove wast content to be as a serpent.

To Thee then Who for me didst suffer, for me didst die, to Thee I look, Jesu Saviour. Strengthen my sight, that I may look, and gaze, and be fixed in sorrow and love and hope upon Thy Cross. Others may pass it by, but I will not regard them. They may shoot out their lips, but I notice it not. My soul

shall be engrossed by Thy grace with Thee; my eyes shall be intent on Thee. I will live in Thee and on Thee. The life which I live I will live by the faith of the Son of God, Who loved me, and gave Himself for me.

Saturday.

S. Matthew xxvi. 40; *Acts* xx. 9.

"And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour?"

"And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead."

Life is short, and we make it shorter. A third part is spent in sleep. Of the rest much is wasted in eating, resting, or recreation, and the remainder goes in working that we may eat and rest, in earning food and shelter. We rest to labour, and labour to rest. How little of our time does God receive, even at the best. If I take a life of sixty years, twenty are spent in sleep, and scarce three in devotion. This is our preparation for eternity!

And into my very devotions how much coldness has always entered! How many worldly, wandering thoughts! How small a portion of them was devout!

And is this all we have to offer to our God? Is this our best? Is it not one long exile from our home which we live here, whilst we work and care, rest and labour for that which is not meat, that which profits us not. We till another's land; we build another's house; our own is in a far-off country!

When shall I praise Thee, O my God, without weariness? worship Thee without distraction? When shall the weariness of the body cease to weigh down

mine eyes and hands? When shall I be delivered from the burthen of the flesh? Deliver me first from the love of this life, and then from its infirmity.

Bless'd Angels! while we silent lie,
You hallelujahs sing on high;
You joyful hymn the Ever-bless'd
Before the throne, and never rest.

LAST ACTS.

Live in thine old age as dying; frequent in communicating, and prayer, and works of love. When thou art nigh unto death then receive, for the last time, the Body and Blood of thy Redeemer, as thy viaticum, or provision for the great journey. Receive Him Whose Blood washes away sin; Who died before thee, and for thee, in order that thou mightest die in peace; Who for thee was buried; Who descended into hell; Who rose from the dead; Who ascended into Heaven; Who sitteth on the right hand of GOD to bring thee thither. Receive Him for thy journey, Who is the Way; Him Who is the Truth, Who fails not, when all else fails; Him who is the Life which thou seekest; Who is the Bread of angels; "whom being incorruptible the Word of GOD feeds incorruptibly."[1]

This done seek to die to GOD's glory, with due fear, and due faith; with due reverence, and such joy as GOD shall give thee. Force not thyself. Die, as thou art, simply; and give up thyself in dying to Him, Who is thy hope. If thou canst benefit those around thee by holy counsel, by declaring thine own experience of the folly of the world's service, and the wisdom of making the LORD our GOD all the days of our life, follow in this the examples of Jacob, and Joshua,

[1] S. Aug. Enarr. in Psalm lxxvii. sec. 17.

and the blessed Apostles S. Peter and S. Paul in their last Epistles. The words of the aged and the words of the dying are weighty and profitable to the living. Give up the world. Let it go. Trust thy relations to Him, Who has kept thee so long, and has preserved thee so often. Have but one desire, that thyself and thy beloved ones should be His: and let all things of earth be lost, so Heaven be won. If thou leavest thy friends rich in CHRIST, they can never be poor: if any be not His, for them indeed pray with thy last breath. What better legacy canst thou leave than this?

DEVOTIONS FOR THE DYING.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

Our FATHER, which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Forgive me, O LORD, the sins of my youth, and the sins of mine age, the sins of my soul, and the sins of my body, my secret and my whispering sins, my presumptuous and my crying sins, the sins that I have done to please myself, and the sins that I have done to please others. Forgive me my wanton and idle sins. Forgive me my serious and deliberate sins. Forgive me those sins which I know, and those sins which I know not; the sins which I have striven so long to hide from others, that now I have even hid them from my own memory. Forgive them, O LORD, forgive

all, if they are still retained through the defects of my repentance and confession through JESUS CHRIST my only LORD and SAVIOUR. Amen.

I do most humbly desire all and every one whom I have offended that they would vouchsafe to forgive me. And I do freely and heartily forgive all the world, whereinsoever any hath offended me, or done me any manner of injury whatsoever; even as I desire to be forgiven of GOD, and to be absolved from my sins for the merits of my blessed Redeemer. Amen.

I believe in one GOD the FATHER Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one LORD JESUS CHRIST, the only-begotten SON of GOD, Begotten of His FATHER before all worlds, GOD of GOD, Light of Light, Very GOD of Very GOD, Begotten, not made, Being of one substance with the FATHER; By Whom all things were made, Who for us men, and for our salvation came down from Heaven, and was Incarnate by the HOLY GHOST of the Virgin Mary, And was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into Heaven, And sitteth on the right hand of the FATHER. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the HOLY GHOST, the LORD and Giver of life, Who proceedeth from the FATHER and the SON, Who with the FATHER and the SON together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, and the life of the world to come. Amen.

In this faith, which I do unfeignedly and wholly believe, as a true member of CHRIST'S Catholic Church,

do I purpose to finish my life; giving most humble and hearty thanks unto my loving Creator and Redeemer, that by the wonderful goodness of His bounty He hath vouchsafed to bring me to the knowledge of this faith in Him, which, with my soul and body, I commend into His most merciful hands, now and at the hour of my death. Amen.

Call to mind, gracious JESUS, how Thou didst stretch out Thine Hands upon the Cross, openedst Thy Bosom, and didst bow Thy Head. Lo, my soul, forsaken by all created things, seeks a shelter; it casts itself into Thy arms, and throws itself upon Thy Breast. O receive it in its helplessness; drive it not thence till GOD'S wrath be overpast. There let it rest secure, there lie hid, safe from the ministers of hell.

Into Thy hands, therefore, O LORD, I commend my spirit; yea, Thy spirit, for Thou didst make it and redeem it, Thine own creature, LORD, do not Thou despise. Amen.

I adore Thee, LORD JESUS, and I bless Thee for the redemption of the world by Thy holy Cross. SAVIOUR of the world, save me, Who by Thy Cross and Blood hast redeemed me. Draw me unto Thee, good JESUS, for Thou saidst, When I am lifted up, I will draw all things to Myself. Draw me and hold me fast, lest any snatch me from Thy hand; and let nothing separate me and Thee for ever. Amen.

Lo, I see Thee, my most sweet SAVIOUR, hanging on the Cross, with out-stretched arms, and head bowed down, as though longing to embrace us, and with most soothing voice persuasively inviting us all, "Come unto Me, all ye that travail and are heavy laden, and I will give you rest."

I come, LORD; do to me according to Thy word and give me rest; I come weary and heavy laden with my sins; O deal mercifully with Thy servant, Who hast borne our pains and sicknesses upon the Cross. Amen.

O LORD JESUS CHRIST, SON of the living GOD, set

Thy Passion, Cross, and Death, betwixt Thy judgment and my soul. Amen.

O Jesu, Jesu, I am that lost sheep for which Thou didst leave the ninety and nine in the wilderness, and seek so painfully, and set on Thy shoulders to bring home again. Thou art the good Shepherd, Who layest down Thy life for Thy sheep. Let not that roaring lion, that goeth about seeking whom he may devour, snatch me and tear me; save me from the lion's mouth, O Lord.

O Jesu, I am that poor traveller, who going down from Jerusalem, fell among thieves, and after many blows was left half dead. Thou art my Physician, and the good Samaritan who wast moved with compassion for me, didst bind up my wounds, yea, preparedst me a medicine from Thine own Wounds and Blood. Pity me, Lord, in this my last hour; O Lord, make haste to help me. Amen.

Ejaculations.

Lord, now lettest Thou Thy servant depart in peace.

Into Thy hands, O Lord, I (or we) commend my (or his) spirit; for Thou hast redeemed it, O Lord, Thou God of truth.

Bring my soul out of prison, that it may praise Thee.

O deliver me from the body of this death.

Say unto my soul, I am thy salvation.

Say unto me, This day shalt thou be with Me in Paradise.

Let me now feel the salvation of Jesus.

Let me now feel the anointing of Christ, even the oil of gladness wherewith Thou art anointed.

Guide Thou me through the valley of the shadow of death.

Let me see the goodness of the Lord in the land of the living.

Command my spirit to be received to Thee in peace.

O Lord, will me to come to Thee.

Lord Jesu, receive my spirit; and open to me the gates of everlasting glory.

Let Thy good Spirit conduct me into the land of righteousness, into Thy holy hill and heavenly kingdom.

Send Thine angel to meet me, and to bring me into Abraham's bosom.

Place me in the habitation of light and peace, of joy and gladness.

Receive me in the arms of Thy mercy; and give me an inheritance with Thy saints in light;

There to dwell with Thy elect Angels, Thy blessed Saints departed, Thy holy Prophets, and glorious Apostles, in all joy, glory, felicity, and happiness, for ever and ever. Amen.

Psalms to be used from time to time.

iv.; vi.; xvi.; xxiii.; cii.

Scriptures to be read from time to time.

S. John iii. 16, 17; 1 *S. John* ii. 1, 2; *Rom.* viii. 31, 39; xiv. 7, 8; *S. John* x. 1—16, 27—29; *Rom.* v. 8—10.

A Litany for the Sick Person in Danger of Death.

O God the Father, of Heaven,
Have mercy upon him.
Keep and defend him.

O God the Son, Redeemer of the World,
Have mercy upon him.
Save and deliver him.

O God the Holy Ghost, proceeding from the Father and the Son,
Have mercy upon him.
Strengthen and comfort him.

O Holy, Blessed, and Glorious Trinity,
Have mercy upon him.

Remember not, LORD, his offences.

Call not to mind the offences of his forefathers; spare him, good LORD, spare Thy servant, whom Thou hast redeemed with Thy precious blood, and be not angry with him for ever.

From { Thy wrath and heavy indignation;
The guilt and burthen of his sins;
The dreadful sentence of the last judgment;

Good LORD, deliver him.

From { The sting and terror of conscience;
The danger of impatience, distrust or despair;
The extremity of sickness, anguish, or agony, that may any way withdraw his mind from Thee;

Good LORD, deliver him.

From { The bitter pangs of eternal death;
The gates of hell;
The power of darkness;
The illusions and assaults of our ghostly enemy;

Good LORD, deliver him.

By Thy manifold and great mercies;

By the manifold and great merits of JESUS CHRIST Thy SON;

By His { Agony and bloody Sweat;
Strong Crying and Tears;
Bitter Cross and Passion;
Mighty Resurrection;
Glorious Ascension;
Effectual and most acceptable Intercession and Mediation;

By the graces and comforts of the HOLY GHOST;

Good LORD, deliver him.

For { Thy Name's sake;
The glory of Thy Name;
Thy loving mercy;
Thy truth's sake;
Thine own self;

In this { Time of his most extremity;
His last and greatest need;

In the { Hour of death, and
Day of judgment;

Good LORD, deliver him.

Deliver him, O LORD, from all danger and distress, from all pains and punishments, both bodily and ghostly. Amen.

As Thou didst deliver
Noah from the flood;
So save and deliver him.
Lot from the fire of Sodom;
So save and deliver him.
Isaac from present death;
So save and deliver him.
Job from all his temptations;
So save and deliver him.
Moses from the hand of Pharaoh;
So save and deliver him.
Daniel from the lion's den;
So save and deliver him.
Jonas from the belly of the whale;
So save and deliver him.

And, as Thou hast delivered Thy blessed Saints and Servants from all their terrors and torments;

So deliver his soul, and receive it to Thy mercy.

We sinners do beseech Thee to hear us, good LORD.

That it may please Thee to remember him with the favour Thou bearest unto Thy people, and so visit him with Thy salvation;

We beseech Thee to hear us, good LORD.

That it may please Thee to save and deliver his soul from the power of the enemy; lest, as a lion, he devour it, and tear in pieces, if there be none to help;

We beseech Thee to hear us, good LORD.

That it may please Thee to be merciful, and to forgive all his sins and misdeeds; which, by the malice

of the devil, or by his own frailty, he hath at any time of his life committed against Thee;

We beseech Thee to hear us, good LORD.

That it may please Thee not to lay to his charge, what in concupiscence of the eye, pride of life, vanity or superfluity, he hath committed against Thee;

We beseech Thee to hear us, good LORD.

That it may please Thee not to lay to his charge, what in the fierceness of his wrath, or in the eagerness of an angry spirit, he hath committed against Thee;

We beseech Thee to hear us, good LORD.

That it may please Thee not to lay to his charge, what in vain and idle words, in the looseness and slipperiness of the tongue he hath committed against Thee;

We beseech Thee to hear us, good LORD.

That it may please Thee to make him partaker of all Thy mercies and promises in CHRIST JESUS.

We beseech Thee to hear us, good LORD.

That it may please Thee to vouchsafe his soul the estate of joy, bliss, and happiness, with all Thy blessed Saints, in Thy heavenly Kingdom.

We beseech Thee to hear us, good LORD.

That it may please Thee to grant his body rest and peace, and a part in the blessed resurrection of life and glory;

We beseech Thee to hear us, good LORD.

SON of GOD, we beseech Thee to hear us.

O LORD GOD, Lamb of GOD, that takest away the sins of the world,

Have mercy upon us.

Thou that takest away the sins of the world,

Have mercy upon us.

Thou that takest away the sins of the world,

Grant him Thy peace.

Thou that sittest at the right hand of GOD the FATHER,

Have mercy upon us.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Our Father, &c.
O Lord, deal not with him after his sins,
Neither reward him according to his iniquities.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desires of such as be sorrowful, mercifully assist our prayers, which we make before Thee; at such times specially, when our greatest and most grievous extremities are ready to oppress us. And, O Lord, graciously hear us, that those evils, those illusions, terrors, and assaults, which Thine or our enemy worketh against us, may be brought to nought, and by the providence of Thy goodness may be dispersed, that we Thy servants, being swallowed up with no temptations, may evermore give thanks unto Thee in Thy Holy Church, through Jesus Christ our Lord. Amen.

Prayers in behalf of the dying.

I.

O holy and most gracious Saviour Jesus, we humbly recommend the soul of Thy servant into Thy hands, Thy most merciful hands; let Thy blessed angels stand in ministry about Thy servant, and defend him from the violence and malice of all his ghostly enemies, and drive far from hence all the spirits of darkness. Amen.

II.

Lord, receive the soul of this Thy servant; enter not into judgment with Thy servant; spare him whom

Thou hast redeemed with Thy most precious blood; deliver him from all evil, for whose sake Thou didst suffer all evil and mischief; from the crafts and assaults of the devil, from the fear of death, and from everlasting death, good LORD, deliver him.

III.

Impute not unto him the follies of his youth, nor any of the errors or miscarriages of his life; but strengthen him in his agony, let not his faith waver, nor his hope fail, nor his charity be disturbed. Let him die in peace, and rest in hope, and rise in glory. Amen.

IV.

Let his portion be with Abraham, Isaac, and Jacob, with Job and David, with the Prophets and Apostles, with Martyrs and all Thy holy Saints, in the arms of CHRIST, in the bosom of felicity, in the kingdom of GOD to eternal ages. Amen.

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